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Pleasure of the Wind :

K OR, THE
Foretast of Happiness.

Containing some practical Discourses
of Repentance, and the Glorious
Joys of Heaven. With a patheti-
cal perswasion to fly vain and un-
profitable Discourse about Religion,
and to seek for true Unity and
Peace. With select and choice
Prayers, very necessary to be De-
voutly used by all Persons, upon
most Occasions of human Life;
Methodized into select and choice
Forms for every Day of the Week,
upon the Canonical Hours being
the Third, the Sixth and the Ninth.

In your Patience possess ye your Souls, Luke. 2. 19.

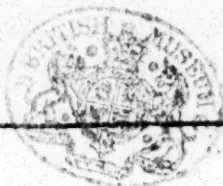
*He that hath my Commandments and keep them,
he it is that loveth me, and he shall be loved of my
Father, and I will love him, and I will manifest
my self unto him, John 14. 21.*

*Whosoever have ye asked nothing in my Name: ask
and ye shall receive, that your joy may be full,
John 16. 24.*

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Kandal Taylor, near Stationers-Hall. 1690.

IMPRIMATUR,

*Monday, March
the 31st. 1690.*



Advertisement.

AN Extract out of Peter, late, Lord
Bishop of Ely's Paschal, or Lent-
Fasts, Apostolical and Perpetual, con-
cerning the Reasonableness and Equity
of the holy Ancient, and Sacred Obser-
vation thereof. Sold by R. Taylor.

*To the Auditors of the Right
Reverend Father in God,
Peter, late Lord Bishop of
Ely, who was wont to hear
him in his Chapel at Ely-
house in Holborn, who de-
parted this Life July the
6th. 1684.*

TO you, the beloved Disciples of this Re-
verend Father in God, I Dedicate this
following Treatise, because this Holy
Person before his Decease perused it and
gave his Aprobation of it: For having viewed it,
his Lordship was pleased to commend it for a very
worthy Piece, though not so Learned as perhaps
you may expect it after the Commendations of so
very Learned, and Experienced a Person as this
excellent Prelate was, yet it may be more useful
to the well Meaning of pious Capacities than if it
were. For many Books are of such high Lan-
guage, and of so Eloquent and Scholastick a Style,
that they are above many honest and ingenious
Capacities; for which reason this Book may much
suit to you to whom it is Dedicated, because many

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of you are not learned in the Latin Tongue; but as for English Books your Capacities and Wits are indefatigably Ingenious, and your Honesty and Piety such that, I hope, you will as candidly, readily, and innocently embrace these Meditations with as good and harmless Intentions as they are offered to you; for its aim is the Glory of Almighty God, and the good of Souls: For in it Vertue is encouraged, and Sin set out in its dismal black and doleful Colours; the evil Consequences thereof you are already sensible of, and therefore it's needless and insignificant to trouble you in the urging of it, for I hope, and believe that you do avoid it, and every degree of it, as you would the Face of a devouring Serpent which you knew lay in wait to devour, and ruin you the very next moment. For I doubt not but most of you live in a high measure up to the Christian Primitive unspotted Purity, which was every Member of the Churches practice in the Innocent and Untainted Age; for the whole Churches practice then was Love, Unity, and Charity, and, I hope, you are guided and act by the same Apostolick Spirit, according to the Doctrine and Example of our worthy Heroe, whom I know you all lament, *For him the breath of your Nostrils was taken from you*, Lament. 4. 20. For under his shadow you did as it were live, for he delivered to you the Milk of the Antient true Church: But his Lordship, like *Enoch*, is not *i. e.* with us for God has taken him, and he is doubtless with the Lord, Gen. 24. But I know that you forget not the good Lessons he was wont to teach you, for his Lordship himself observed you to be very diligent in your Attention to him. But would you be reminded of some things that his Honour was wont to teach you, I humbly beg your Patience, that you would be pleased to peruse this Book, and here you will find some of his own Words and Arguments

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arguments, as in the perusing of it you may remember. As in his Life he taught Truth, he offered for Truth, and rejoyced and delighted in the Truth, so he is now gone to dwell for ever with the durable, lasting, and endless Life of Truth (God himself blessed for evermore.) I hope you'll carefully and earnestly endeavour to assure after him by the all-assisting Grace, co-operating with your innocent and honest Endeavours, neither of which will be wanting to those that truly, and sincerely serve and fear God. And if this you faithfully do, you may in Gods due time be in some good measure like him, the good Bishop, who was inflamed with Heavenly Divine Gracious Love, and wing'd with pious and blissful Desires, and all his Life time did aspire above the World, and with a true delight enjoyed the Day time, and imploy'd the Night in climbing nearer to that Three in One who filleth all Things, but is filled of none. These heroick Vertues were in the Spirit of this our Worthy, Heroick and great Exemplar, who long and constantly taught the genuing Doctrine of our pure and unprejudiced Religion; and he now wares his glorious bright Crown of blessed and blissful immortality, for he has undoubtedly a most high seat in Heaven where he will enjoy God for ever, though he is here absent; St. Paul saith, *though I am absent from you in body, yet I am present with you in Spirit joyning and beholding your Order,* Coloss. 2. 5. But whether the Apostle meant that after his departure from his Body, he could behold them in Spirit, I shall not take upon me to determine, but leave it to the judgment of the Learned and Wise: But this he saith in another place, *That when he was absent from the Body, he was present with the Lord,* 2 Cor. 5. 8. And so we know that the Spirit of this Nursing Father is gon to God to dwell with him

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in Glory; and oh! that we could breath out for him an Elegy of deep Lamentation for our loss of him, according to his Worth and Excellency; but we want both Skill and Spirits to do this; it is too much above our dull Capacities, that we must with our loss content our selves without it. For why should we think that we could perform that which the Schools, nor the Temples, nor his Congregation are capable of performing though they should all confide together, and every one do their part; for his Priestly goodness was so great that when we have said and done all we can in our several Spheres, we cannot repeat nor utter sufficiently his long continued, and much repeated Goodness; for we come so far short of speaking preportionably, according to his Deserts, that we may the better declare it in being silent, for his good Works yet speak his Excellency; he was so Good, so Wise, a Cure of Souls, that he always mingled his Doctrine according to the exact Rule of the Gospel, with Repentance and Gods boundless Mercies, so that he might justly say with St. Paul, *I am free from the Bloud of any of you* Acts 20. 26, 27. *For I have not shunned to declare unto you the Gospel of Christ.*

His Lordship was a tender lover of our King and of all that belonged to the Royal and Imperial Crown, the Dignity of which is most Worthy, Great and Venerable, whom our Bishop greatly Honoured and payed exact Duty and Loyalty to that Honourable Stock, even to the last of his Breath, when his Body began to be feeble and to waste with great Studies, and frequent Distempers though his Spirits was lively, quick, and excellent and almost too spritely and full of motion, for his Body was near his end, weak and feeble, being much wasted with over much activeness, and therefore it become subject to Time that draw all things down its swift Stream, the longer

Portio

late, Lord Bishop of Ely.

Portion of which bears no proportion to Eternity ; and therefore to Time and Death this worthy Person yields, and have given up the Ghost, and left us to lament him; and yet also to rejoyce in that he is exceeding happy. But however let us stay here a while and spend a Tear upon the thoughts of him that slumbers in the Cathedral Church, at the Isle of Ely, interred in his Tomb to rest in Peace to a joyful and blessed Resurrection. When this Seer of our Church will shine with bright and glorious Rays about his Head, which God will then give him as a reward of his Heroick Piety and Charity, therefore let us be comforted concerning him, who did most faithfully labour in Gods Harvest, and therefore will reap the reward of the conversion of Souls. But while we think or read the State and Happiness of him, may we not forget the Glas that runs for us, that we with him may enjoy a glorious Resurrection, to possess an everlasting Eternity in Gods most immediate and glorious Presence, and in the Arms of Christ, and in the Assembly of the holy Angels, Patriarcks, Prophets, Apostles, Martyrs, and all happy Souls departed, who lived such Angelical lives as this our Friend, and Exemplar did, whom God give us Grace to immitate, that percivering to the end of our lives God may Crown us as he did him, whose holy and excellent Doctrin was the lively Image of his Serene, Pure, and Innocent Mind ; which if we earnestly, carefully, and diligently endeavour to do, we also shall be filled with the Pleasure, Art, and Skill of Contentment, Joy, and Peace, Knowledge, and Vertue ; then God will also bless us as his gracious and powerful Majesty and goodness did him, with many noble abilities of Mind and Body, that we also may be Instruments of doing much good in the World ; if not in so great and scopious a manner as he did, yet according as we can to the the utmost of our Power, which may

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be in a good proportionable Measure: And then doubtless God will except us as he did the Mite, if we are but serious and do our endeavour, 2 Cor. 8. 12. And we may by gifts of Liberality, Peace and Piety, proceed to do good to Persons worthy, and that stand in need as this our Patron did, whose Generosity was great, but his Alms much greater; his Life unspotted, and his Devotion pure, by which he convinced the World of the Truth of the Doctrine that he did, and our Church do teach. For thus he adorned the Church, with the lovely Garment of Holyness and inward Purity of Soul; for the lustre of his bright and glorious Life was equal to that of the Primitive Christians; for pure Holyness was the unspotted Badge of his whole Life, and his Sanctity much augmented to the Churches Glory. And none that were Spectators of him, if they speak with Lenity, can contradict this visible Truth; for it is most aparantly known that his pious Zeal for Gods Glory, and his Loyalty to our most Gracious King, did most excellently qualify him for a bright and a glorious Crown in those glorious Orbs above: For Gods Image that did most richly dwell in his Soul breathed in him and beautified him, and make him qualified to be a meet partaker with the Saints, Col. 1. 12. of the Life of Peace, Joy and durable Happiness. May we therefore follow him who duly followed Christ the true Mirror of Ages, and the Beauty of Heaven. For our worthy and much lamented Friend, breathed out to the World all his Life the true Doctrine of the Apostolical Church; for behold how he beautified the World by his great and wise Example: For as an excellent Person said of him, *He read more Books than many ever opened, and writ more Divinity than some, who were yet good Men, ever read.* For none can contradict, that he truly and constantly to his last breath

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breath exercise those Vertues; that himself commended. For his whole Life was a perfect Idea of Vertue, and an exact pattern of excellent Living; for almost every part of his Life was full of excellent Works, by which he shewed Men the true, yea, very, way to the glorious Vision of God: for his dignity and excellency was above many of his time. His Life was the perfect Line of Duty, the performance of which to every true Christian is most pleasant, sweet and lovely: Let us then, with him, think no ill to any, but endeavour to do good to all, at least, by our Example, where we can do it no other ways. God grant to us, and to all that survive him, some Portion of his most noble and excellent Spirit, that we may follow his most pious and worth Example in Devotion, Clemency, and Goodness; that thus being Heralds of his glorious Example, by following him as he did Christ, we with him, and all that have been, and all that ever shall be, may have a joyfull and happy Meeting at the general Resurrection, to live for ever together with Christ in his eternal Kingdom in Glory; for so St. Paul saith, *Mark them that walk so as you have us for an Example*, Phil. 3. 17. And those that did so, he called them his Glory and Joy, 1 *Thess.* 2. 20. And in the 4th Chap. of the *Phil.* 1. ver. He calls those that adorned the everlasting Gospel of Christ with holy Lives his Joy and his Crown. These are they that he saith worshiped God both in Body and Spirit, both which are his, *Phil.* 3. 3. 1 *Cor.* 6. 20. And thus doing he telleth them that they will be a sweet smelling Sacrifice to God, *Phil.* 4. 18. And again that they were as Lights shining in the World, *Phil.* 2. 15. And the Apostle exhorts them, saying, *Phil.* 3. 15. Let us stand fast in one Spirit, and in one Mind, striving together for the Faith of the Gospel, *Phil.* 1. 27. Which puts into Mens Spirits good Principles,

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that will doubtless, if they are sincere, guide them to everlasting Life, and make them not blaze to the World, but splended in Goodness by feeding on our Heavenly Bread, the Food of the World, the holy Jesus who is our Saviour and Redeemer : And therefore to believe in Christ Spiritually to feed on him ; and Communicating Sacramentally eating his Flesh and drinking his Blood : By which we, and all Men, that do this with a pure Heart may receive all the benefits of Christs bitter Passion and Resurrection, with the blessed Affects of his Incarnation, all which were accomplished for the great advantage of all Mankind : For God's visible Goodness thus deals with Mankind, even before they first entered the Porch of Life, or ever they walked upon the Pavement of the Earth. The Royal Charter of Heaven wisely contrives all things for their Salvation, for God makes every good Man, that is a true Christian in all his Life, to be but one continued cere of Goodness, for his Divine Favour do rest upon him by which he prefers him in Excellency and Dignity next, or rather equal to the holy Angels, by employing them in his own immediate business : For those that are truly good, are not only eloquent but are also beloved of the Lord, and are esteemed by him above all other Men ; his Majesty is to them a Helmet of Salvation, and also a Defence and a Sheild against the Face of their Enemies. And now nothing can more oblige Heaven than to oblige these holy Persons, who by a controuling Sanctity of holy Living are become Heavens Favourites, on whose Souls the holy Trinity shines most glouriously, because their Prayers reach the Throne of Grace, or rather the very Bosom of God, and have free passage through the Gate of Heaven, there hallalujah meet with the bright Morning Stars in their glorious Orbs to pay their due Acclemations to their great Creator, May we all

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all therefore fix our Eyes on the blessed Gate of this happy and most Glorious Place, because it is a fairer Object, then all Earthly Contemplations or Enjoyments, for all Earthly Blessings though they also proceed from Heaven, yet they are still inferior much to those Enjoyments that are in Heaven, for that is a Place of spotless Purity, and in it no impure thing can dwell, it is the Consummation of the Kingdom of Grace, and from thence springs the pure Stream of Holiness, which perfumes the very Breath of every Pious Mans Language, and makes his voice Malodious in the Ears of God. Because his Charity in this Life was raised as high as Heaven, such was the Charity of this our much lamented Spiritual Parent, whose liberal grants supposed his Greatness tame; but yet, it both his Goodness and Wit proclaims, both which with his favours were so great to his Petitioners; that he left them nothing to request that Excellency could give, or discretion could improve. 'Twas the same Holy Spirit of God, that mov'd the Prophets of Old that Acted by him, and breathed in him, and enriched him with Divine and Heavenly Language, so that he Taught nothing but what was Ancient and Orthodox, and of Catholick use, that shewed the dexterous goodness of our Holy Religion; which is not a Jewel without Lustre, but is full of Lustre, Brightness, and Glory, it teaches the most judicious and unprejudiced Principals that Europe do, or can aford. It distinguishes betwixt the invincible Jewel of our Religion, and the evil Heterodox Doctrins of our Adversaries, who endeavour to corrupt the minds of Men by false Doctrin and evil Practises, and so consequently become Enemies to Truth, because not Friends to Unity and Concord, and therefore consequently become Foes to their own Immortal Souls. They endeavour to Establish Eniquity by a Law, but the

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the all wise God, in his superabundant Goodness preventeth them; so that their wickedness nor evil purposes cannot come to pass: for God takes such a peculiar care of his Church, which is his Glory, that he will not suffer it to be dismantled, by the Heretical Doctrine of unwise Men; but inspires the Spirits of Humble, Grave, Holy and serious Men, to defend it against all the Oppositions of Malice and Cruelty; because our Holy Religion contains in it the Marrow and Fatness of the Holy Scripture, and is the Treasury of Instruction, yea the perfection of the whole World; and have Excellencies in it beyond the Monument of dextrious Learning; it guides; men through the Kingdom of Grace, to the Adorable Kingdom of Glory, and is the best inlet to Eternal Bless, that Heavenly Inspiration can promote, for so the Church of God was always looked upon to be in Truth as it is, a most safe and pure Glorious Gate to durable and endless Bliss so invincibly wise is our Church, that it produces such Glorious and happy effects to the Souls of her Obedient Children, that whosoever is the true Child of it must needs be full of Eloquent Virtue and controlling Sanctity by which they become Royal Examples of greatness to the World, so that they do not disgrace their Holy Mother the Church, but greatly adorn it by living like Glorious Angels upon Earth, by a kind of sweet Divine and Heavenly Obedience to the Laws and good pleasure of God, whose Power could as well compel as invite Men to goodness, but his wisdom leaves it to every Mans free choice to do whether he will to try his Obedience, that Acting wisely he may gain the Victory through Gods Mercy, and were the Crown of Glory; O God! draw and try all Mens Hearts to thee, and Inspire them with the Divine Power of thy Holy Spirit, that they may become a true part of thy Church, by being Orthodox,

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hodox, Judicious, and Sincere, like the pure
Stream of Premit ve Purity, that taught not Man
to transform Religion into Phancy; nor Virtue
into speculation, nor Zeal into contention, nor
Truth into Policy, nor Faith into Faction, nor
confusion, but it guides Men to live by the line
of pure Duty to God, and Love to one another;
which intitles them to a Glorious Crown in the
Heavens, which depends wholly upon Gods promise
to Mans Obedience to the all-wise Laws and Com-
mands of God. For nothing but Mans Obedience to
the Divine Laws of God, can intitle him to have any
share in the Glory of Heaven; and now perhaps it
may be Objected, why I should Dedicate this Trea-
tise to you, and not to some Pillar of our Church;
but my Answer is, that I do it according to the
Example of *St. Luke*, who Dedicated his Gospel
to *Theophilus* who was a lay Person, that he
might know the certainty of those things, where-
in he had been instructed. *St. Luke* 1. *ch.* 3. *v.* 4. So
in like manner in these following Pages, I remind
you of some of those things that the good Bish p
was wont to teach you, with great agility and
and sprightliness of body, and with a vigorous
elevated mind. For such was his love and kindness
to you, and his Obedience and Duty to his and
our great Master, that he spared no pains to in-
struct you in all the Truths of God; for to this
your selves are witnesses, by daily experience,
when he exhorted you to be Prudent, Pious, Hum-
ble, and Holy; Liberal, and Free, according to
your several Abilities, and Charitable to your
Neighbours; ready to forgive your Enemies, care-
ful, watchful, and diligent in your Duty to God;
for such was his integrity and generosity of temper,
that he was invincibly good in every point: in un-
daunted Zeal for the Salvation of every Mans pre-
cious Soul, likewise such was his grave obliging,
winning deportment to all the World; which
snewed

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shewed his vigilence and care in his Ministerial Office, that he left no means unused to advance the Glory of God, and the good of all he conversed with; so that he overcome the World in a great degree, from his Infancy to his Tomb. I hope all to whom these Papers shall come, will endeavour to immitate him, who was the perfect Image of loveliness in most, if not in all his actions, and now you whom my Soul loveth, I beseech you to Read these following Meditations with candor, for I should not have troubled you with 'em, but that 'tis thought they may be of some use to you, and to the World in aiming to shew the way of Salvation; they incourage and exhort Men to live Angelical Lives, by which they may immitate the Life of Christ, that they may at last approach the presence of God in the Glorious Regions above, where I hope to meet you in those Glorious Orbs, when God shall proclaim to the World, that time shall be no more. Some of these Prayers were composed according to the Bishops Directions for every day in the Week upon the Canonical hours, being the third, the sixth, and ninth hours of the day, for these were the times wherein the Church was wont to have her solemn set hours for Prayer, which she did duely observe in Reverence of the Holy and Blessed Trinity, as many ancient Writers will tell you. Besides the times of the Morning and Evening Sacrifice, the Prayers of the beginning of the day, and at the closing of the Evening, when the good Bishop saw this Book there was Prayers in it for several occasions; which he very well approved and incouraged, saying, *Though our Prayers were frequent and many, yet they should be short and pithy, because our Minds are quickly tired, and therefore often breaking off is a refreshment to them, for beginning our Prayers in the Powerful Name of the Majesty of Heaven: and concluding them in, and by, and through the Merits of the Second Person, in*

the

late, Lord Bishop of Ely.

the Adorable Trinity. They are of great force, and gaineth acceptance both with the Father and the Blessed Spirit. When they are offered up to that Adorable Three in One; in an humble sense of our wants, out of a Penitent and lowly Heart, full of love to God, and Charity to all the World. *

This way of Exercise may make our Lives become Celestial, Spiritual, and Divine, for by it we may enjoy a perpetual Communion with the Saints Triumphant; as well as with the just Millitant; for all good Authors do agree in this, that the Devout, Pious: Humble, may go to Heaven; though unlearned and ignorant, whilst the learned and impious if any such there be, as I hope there are not, may Dispute away their happiness, for Prayer and Praises is a work of the same Dignity and Honour, wherein the Angels and Saints of Heaven are incessantly employed, for Prayer together, with Christs Intercession is an Advocate for the guilty. And a Redemption for the Captives, a rest for the weary, and a comfort for the sorrowful, and a watch Tower to preserve us when we sleep; and by (Gods Blessing) it gains for us safety whilst we wake, and besides all this it is highly honourable for us, thus to be allowed to speak to God by Petitioning him in Prayer: but sence we are admitted to this honour let us be instant in Prayer and not desist, cease, nor give over till with *Jacob* we have gained a Blessing, humble Prayer is the Fountain and well-spring which procures to us innumerable Blessings. Neither can any one expect to prosper, who fills his Belly before he refreshes his Soul by Prayer; therefore let us endeavour with the Ancient Church, to begin our Prayers when the day it self begins, that when
the

* These are part of the Bishops one words who desired at his return out of the Country to see this Book again, but Death prevented him, &c.

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the Sun rises and gives Light to the Inhabitants of the Earth: it may find us upon our knees in Devotion to God, and giving our first Adoration and Worship to him, that made so Glorious a Light. And thus Consecrate our first Fruits of every day, and the beginning of our Holy thoughts to the secret Majesty of Heaven, that we may obtain his Favours and Blessings; and thus while we are on Earth immitate the Angels that dwell in Heaven, the Habitation of Almighty God, Blessed forever who made both them and us, for if we do not this, with what Face can we behold the Heavens, if we have not first paid our Adoration to him that made the World and all things in them: let us then with earnest and Devout Tears make our Confession to Almighty God, in these Holy Hours of Prayer, in which so many great Blessings came from Heaven upon Men, for in *St. Mark ch. 15. ver. 25.* The Evangelist saith, It was the third Hour when they Crucified Christ, which purchased Salvation for all true Penetants, and this third Hour is called by the *Italians* the Golden Hour of the day, and by the Church it is termed the Holy Hour, it is a time as it were made secret to the Christians even by the Holy Ghost it self, for *Acts 2 ch. 2. 4. ver.* The Text saith, They were all with one accord in one place, and suddenly there came a sound from Heaven, as it were of a mighty rushing Wind, and they were all filled with the Holy Ghost, and at the *15. ver.* *St. Peter* saith, It was but the third Hour of the day, being one of the Hours of Prayer; for the Apostles were then Assembled in a Holy and Godly Exercise, *Mark 15 ch. 13. 14. ver.* The Jews cryed out Crucifie him, Crucifie him; and the Prophet *Daniel*, is said to kneel three times a day to Prayer, *Daniel. 6 ch. 10. ver.* The first of which the Ancient Writers understood to be the third Hour of the day, being Nine of the Clock in the Morning,

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morning, let our Prayers then be made at the
first Hour also. For then it was when *Pilate*
gave Sentence upon our Lord and Saviour, and
condemned him to be Crucified; *Mark 15 ch.*
ver. And the sixth Hour, or Twelve of the
Clock is said to be the Time when Christ gave up
the Ghost, and the Vail of the Temple was Rent,
and the Rocks cleave in sunder, and the Graves
opened; and many of the Dead Bodys of the
Saints which slept arose, and appeared in the Ci-
ty unto many, *St. Matth. 27 ch. 51. 52.* And there
was Darknes over the Face of the whole Earth,
till the Ninth Hour, *St. Matth. 27 ch. 45. ver.*
and therefore good Reason there is, that these
Hours should be set a part for a solemn time of Pray-
ers, that God also may fill us with the Divine and
Mighty Power of the Holy Ghost; for on these
Hours the Holy Ghost hath been observed to De-
scend upon Holy and Devout Persons more frequent-
ly, for the Holy Apostles *St. Peter* and *St. John*
Acts, 3 ch. Went up to the Temple together at the
Hour of Prayers, or our three a Clock in the
Afternoon, so *Daniel* and the three Children gained
Liberance by the Mercy and Goodness of God,
being strong in Faith, and victorious in Captivity,
and these also observed the third, sixth, and ninth,
Hours of the day, a Tipe no doubt of the Miste-
rious of the Holy and Blessed Trinity, which was
afterwards to be made manifest; and a Tipe also of
the Holy Ghost descent, as at these Hours upon his
true and faithful Servants, may we therefore give
ourselves up to Holy Supplication and Prayer, in
the third, sixth, and ninth, Hours of the day,
living in continual Remembrance the most Glo-
rious gifts of the Holy Ghost, which was then be-
stowed upon the Apostles of Christ, as they were
joyfully meet together at their Devotion; that
as they did, may Receive the Sanctification of
his most Holy and Sanctifying Spirit for these
gifts

To the Auditors of Peter,

gifts; his Adorable Majesty will give us, of his Grace and wonderful Clemency for our Saviour's Passion hath pardon for us wone, if we Repent for all we have offended in. Therefore Honour to thee O Lord be done! who art the Adorable Father and only Son who was pleased to hang upon the Cross and expire, and give up the Ghost for our sake. Therefore give us Grace to be instant in Prayer at all times, and upon all occasions, but more especially at Morning and at Noon, or Mid-day, and at that solome time of Prayer, of which we Read *Cornelius* was Fasting and Praying in his House when God sent his Holy Messenger the Blessed Angel to tell him, that his Prayer and Alms were come up to the Ears and Bosom of God: and was about the ninth Hour, *Acts*, 10. at the 2. 3. *ver.* and thus, *St. Peter* was heard by the Almighty when Praying upon the House Top, being the sixth Hour; or about Twelve of the Clock. Noon, *Acts*, 10. at the 9. *ver.* and at the sixth Hour, our Lord and Saviour Jesus Christ was Ejected upon the Tormenting Cross; and there continued in bitter Torments three long Hours and at the ninth Hour he made perfect our Redemption, and yielded up his own innocent and spotless Life to save ours. And at this Hour, the two valluable Sacraments of Christ's Holy Catholic Church, did flow from his Holy Side. Even the Innocent Blood whereby we are Redeemed, and that Sacred Water wherewith we are Regenerated. So Mysterious are these Divine Hours of Prayer, which Holy Men of Old have chosen for the Devout Exercise of their Piety; in it Jesus yielded up the Ghost, and therefore we are to keep a Memorial of that time, when our Redemption was made perfect, and at this Hour, also the good Thief was admitted into Paradise, and the Pious Labourers sent into God's Vineyard. Much more might be said to Exhort you

late, Lord Bishop of Ely.

Set a part these solemn Hours for your Devotion; but supposing you to be better furnished with Arguments to stir up your selves to this solemn Divine and Ancient custom I will desist to proceed any farther upon this subject; but only this I shall say, of the Prayers that you'll here find, that they are fitted for most occasions of humane Life, and to suite with most Capacities; that it's much to be hoped, they will be very welcomely embraced and made use of by all Ranks of People, for they have been perused of late since the Bishops Decease, by a Person of the same Authority and Dignity in the Church, of excellent Honour, Worth, and Learning, one whom I hope a threefold Portion of his good Spirit will Descend; for that Holy Spirit by which he Acted will not dye with him, but Descend upon the whole Clergy. For the Power and Authority of the Bishops, nor of the Clergy is no Extemporary thing, that is to vanish with their Breath as our Adversaries perhaps would have it, but is to Descend Successively upon whomsoever God shall send, *St. Math. 28 ch. 20. ver.* and *St. Mark, 16 ch. 15. ver.* So long as his Majesty shall please to continue the World, for whosoever shall object against this, by there good leave it hath been long ago wisely asserted, for every individial Minister is as a Proxy in the Bishops absence, if he have first been sent by the lawful Authority of the Bishop himself, this was not so much as doubted in former days, when Men had very good Understanding and Conscience too; which were not tender nor galled, but had good Eye-sight to see that there was no Sin in a harmless Duty, nor yet in the descent Habit of the Surplis, which is very fitting for the Ministerial Office, because it resembles those white Robes wherein the Angels, those Ministerial Spirits were wont to appear; but so it is, that Men that understand not themselves are

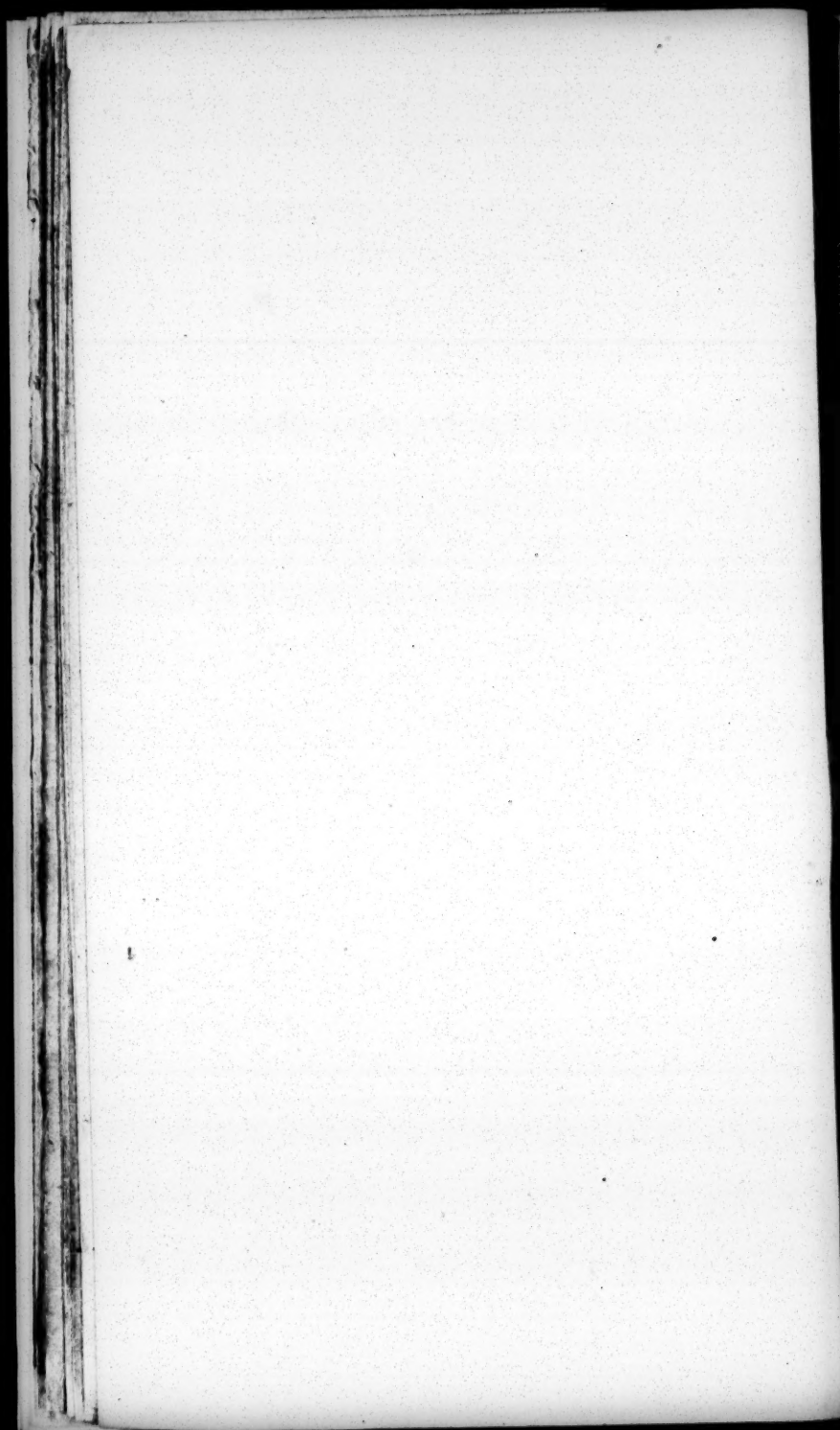
Animated

To the Auditors of Peter, &c.

Animated with fury and an intemperate Zeal; that abates not tell it has done much hurt, and will not suffer them to indure any thing that is Ancient, Lawdable or Authordox; and so become like those Men which *Nehemiah* speaks of, *Neh. 4 ch. 10. ver.* That are not able to see others do good; but I may not forget that this Honourable and worthy Prelate I just now speak of, was pleased to say excellent things of the Prayers that you'll find in the end of this Book. Besides when your selves have seen them, you'll find they are so Dextrously Compos'd, that every one may Exercise at once, both his Zeal to God and his Charity to his Neighbour. And his care for his own Soul, and his Devotion and Piety for the Universal Church, to whom God of his Infinite Mercy give Grace; that every individial Person in it may so live. That we all may be Eternally happy, in the Glorious Regions above, when we shall be admitted to dwell for ever in the Glorious and Bleisful Bosom of Heaven: and now my Reader, wouldst thou this Famous Bishop of *Ely* know? Read not his Monument, for that's far below his Worth and Merrit, but think on his Actions, which with his Famous Name *Goring*, carries on the nimble Wing of Fame, and will profit those that shall hereafter, *Come and last when Marbels have there fatal Doom.* The design of this Book is very honest and good, but what success it may have in the World God only knows; for the success of any Affair is not in any Mans Power, but for as much as the Foundation is laid upon a good bottom, Gods good Providence will preserve the Workmen; now to the Adorable Three, be Honour, and Glory, World without end. *Amen.*

7 DE 81
*Lond. Decemb. the 8th. Day,
being Monday, 1684.*

Zeal;
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To the Christian Reader.

THis (little) Volume is full of the glorious Discoveries of GOD, as well as the Book of Nature, and that most excellent Book of the holy Scripture, which directs Men not to gratifie their crafty Curiosity with the Fore-knowledge of what is Future; but to confirm their Faith, who do now live to see many of the former Predictions fulfilled; for those Secret Writings are not Obscure and unintelligible, but Wise (Excellent) Plain, and Useful, for these shew us the way to Salvation, as with our Lord, in them is eternal Life, John 5. 20. therefore we are to search them, for we are not able without the due knowledge of them, for these direct us the way to the bright, heavenly, and most glorious City, whose Builder and Maker, thou, O God, art alone, for there is none comparable with thee, for Greatness, Power, Excellency, and Wisdom, and whoever hath any spark of these rich Rayes upon him, he may assure himself they come from the Almighty, who is the free Disposer of every good and perfect gift, for it is his Excellencies that is manifested in his Creatures, because he Gloriously displays his unsearchable Wisdom upon the Sons of Men; so infinite is his Power, and inexhaustable is the rich Treasure of his Mercy, Grace, and Goodness, from whence springs the Immutability of his Truth and Faithfulness, which cannot shrink or shake, but stands faster than the ancient Hills, to protect and secure the Sons of Men, for he hath said he will preserve them

To the Christian Reader.

under the hollow of his hand, *Isai. 51. 16.* and
49. 2. that they shall not fall into the Pit of the
Enemy, though he by his evil machinations alwa
seeks to insnare and overcome them, but the great
Jehovah will not suffer his Servants to fall as
Prey unto him, but will most graciously deliver them
out of his most cruel snares, for God hath set his
love upon all that desire to know his Name, that
Great, Wonderful, and Holy, *Psal. 111. 2.* and
3. 4. but to return, (I will say by way of Digression
to the point where we begun: Great Books make
Men more Learned, seldom more Innocent; this
duceth Wisdom to Practice, and Prosperity to Deba
tion, and Adversity to Contentment: Therefore
diligently use it often, for by the help of it you may fre
ly pour out your Soul to God, and at the same time
be beneficial to the World; therefore to hide this,
put it under a Bushel, I think would be Envy to the
World; for I suppose the Imbecility of any Author
ought not to cause the gifts of Grace or Nature to be
despised, for God is oftentimes Glorified by the mean
ness of the Instruments, for his Power is thereby the
more manifested; This Age indeed is as fruitful in
Words as barren in Works; therefore for Brevity sake
I shall add the less by way of Preface, seeing you
are inclined to speak much, but to do little, where
the Deeds it is that is of particular use, for where
reason Hypocrisie is so abominable, for that it is only
shew, and not real, which is not mocking of God
(for none can deceive him) but putting a Fallacy
upon the World, and cheating their own Souls:
have endeavoured to insert in this Small Manuel,

To the Christian Reader.

voice of many Excellent, Pious and most useful De-
16. a tions, for the Growth and Improvement of a Spi-
it of tual, Divine and Heavenly Life, most adequate
alwa and useful for every Religious and Spiritual minded
he gre rson; to which I pray God add his Blessing, that
all as that use it or handle it, may be bettered by it, by
ver the taking in good earnest, for these Graces and Blessings
h set which this Tract devoutly prays for, that all who
that appen to see this, may at length be received into
2. a the secret receptacles of the Almighty, and be pre-
gression ghted pure, spotless, and faultless to the great and
ks ma dreadful Bar, and there be received and entertained
this most welcomely by the Immaculate and spotless Lamb;
o Dev which is the hearty wish and endeavour of your most
fore obliging and obliged Servant, who does not court any the
may fr most Segacious or excellent Capacity of the most acute
ame is judgement to Commend it; not any thing doubting
this, ut its own Excellency will Commend its self to all
y to at love True Piety and Goodness, for this speaks
Auth Auch in a Little, and is short, without Obscurity,
ure to t once Concise and Prospicuous, Brief and (very) Clear,
be mea bough the Pen-Man is not accurately Learned, nor
reby truly Great in that which the World calls Greatness;
uitful But I dismiss and wave the rest, &c. an yet in some-
ity sal bings this may satisfy the Curious, though not weary
eing the Inquisitive, nor burthen the Industrious, nor
where ire the Wits of the first Magnitude; for it is
r whi Plain and Easie, and designed for those that have
it is ut first learnt their Catechism; teaching them to
of G learn the difference betwixt a Reproof and a Re-
a Fall roach, for in it are Plain, but Profitable Truths;
Souls and though it be little in Volume, yet it is great and

To the Christian Reader,

comprehensive in Sense, and teaches that Men should strive to let others read their Lives in their Actions rather than they in other Mens Words ; For as much as many Excellent Things are lost for want of being known, the Author desires your Patience to Peruse this, hoping something in it may be very proper for your Use and Comfort ; for it is not done by Chance unthinkingly, but with mature Consideration, deliberately, and is most agreeable to Verity and Truth and I hope there is nothing in it worthy of Reprehension, the Style being not obscure, but plain and easy not attempting to be open where the Scripture is silent but teaches that Curious Wits, should not be wise above Sobriety, but Adore that by Faith, which we ought not to debate by Reason: As the Fathers do elegantly express, The Rule of Life, that excellent Method, to acquire the Kingdom of Heaven, for this does not in any thing intangle the Way of Life, but will, I doubt not, give abundant Satisfaction to the Mind of the Reader; and therefore I hope, cannot be refuted by the sharpest in Wit, nor the most famous in Speech, because the dexterity of this Subject aims to bring Men to their ancient Happiness.

in the Name of God the Father,
God the Son, and God the
Holy Ghost. Amen.

Blessed be the holy and undivided
Trinity, now and for evermore.
Amen.



Deuteronomie the 32. 1. 2. Give ear, O
ye Heavens, saith the Lord, by the
mouth of his Servant Moses, and I will speak;
and bear, O Earth the words of my mouth, my
Doctrine shall drop as the Rain, and my Speech shall
distill as the Dew, and as the small Rain upon the
tender Herbs, and as the Showers upon the Grass,
because I will publish the Name of the Lord; ascribe
the greatness unto our God, who is a God of Truth,
and without iniquity: Just and right is he who com-
mandeth. In the 17. Chapter of this Book, and at
the 19. Ver. That the earthly Magistrate whom all Peo-
ple ought to honour, obey, and cordially pray for, 1 Tim.
2. 1. that they may live goodly and peaceable lives
under him, should write him a Copy of the Law of
God with his own hand, and it should be with him,
to meditate on it, and ask Counsel of it, and walk
by it, and he should read in it all the days of his
life, that he might learn to fear the Lord, to keep all
the words of this Law, and do them, that he be not lift-
ed up above nor against his Brethren, and that he turn
not aside from the Commandments to the right hand or

to the left : and Dr. Comber saith, That from this
came the Ceremony still in use at the Coronation,
deliver the Word of God to the King at the (Corona-
tion,) 2 Kings 11.12. As you may see in the Com-
panion to the Temple, pag. 428. and what was
there commanded certainly cannot be amiss, in the
meanest of his Servants to practice ; this was
that encouraged me, who am unworthy of so great
an Undertaking to make this Essay, to write these
following Devotions for my own use out of the Holy
Scriptures and Ancient Authors, which have been
(very) well approved of in the Church of GOD, an
authentick part whereof is the Church of England,
according to its present Establishment ; but having
found much Comfort in them, was desirous to im-
part them to others, hoping they might reap some
Benefit from them also, hoping none will take occa-
sion of being offended hereby, but peruse them without
Prejudice, and then I fear not but they will prove
highly advantageous to them, though by this feeble
Performance it prove to my (own) dishonour by per-
forming this Undertaking so imperfect ; but however,
I have done the best that my little Ability, good In-
tention, and honest Desires were capable of perform-
ing ; and I hope you will not nauseate it, but look
upon it with Lenity and Candid Charity, because I have
done it with a well-meaning Mind ; reject not therefore
the Council of God against your selves, Luke 7.30. nei-
ther despise that which God himself approves of ; but
beg of God to sanctifie your Nature, that you may
thirst for his Glory, and your own Salvation, and
seek after all things that are of good report ; for it is
said by the Son of Sirack, he that despises little
Things

things, shall perish by little and little: O therefore that you did but understand the Wisdom of the (Holy) Church, and her Constitutions; and then sure I am you would not despise the Method that she Prescribes her Disciples.

And now give me leave to Advertise you, that there is some things mis-printed, which I desire you Correct thus, pag. 29. lin. 31. read towards making an Attonement with him; and p. 128. l. 1. had a particular Being without the existence of thy body; and p. 143. l. 23. for perfect, read not partial, but extensive; p. 220. l. 3. for abilities read capabilities. These, with some others, as you will find in the Errata, you are desired to Correct. Now the following Meditations are not set in so good a Method as they might have been, because the Author more intended the soundness of the Sense, and the end at which it drives (to wit) Holiness of Life and Conversation, than the exactness of the methods, besides this is intended chiefly for Beginners, or as it were, Babes in Christianity, that perhaps understand not the exactness of the Method, but if any happen to read it, that do, they are desired to look on it with Candor, Lenity, and Charity, favourably pardoning and excusing the Inability of the Compiler, who aims chiefly, next the glory of God, at the Elevation of the Readers Soul more and more to seek after the Glory of that great Majesty, and the Salvation of Men, that we all at length may meet together, to dwell for ever in blissful Glory with Patriarchs, Prophets, Apostles, and Martyrs, and all the Godly, Faithful, and every Order of the Glorious Choirs above, to pay due Adoration to the great
Jehovah,

Jehovah, a numberless number of Ages ; but because these following Pages may not be set out to you in so exact a method as they really deserve, for they are truly very excellent Matter, as the most Ingenious Capacity will confess after he hath perused them without Prejudice ; yet as the *Worthy Dr. Comber* saith of the Holy Scriptures in his Companion to the Temple, in 231. pag. "That God hath laid down all Fundamental Truths so clearly, that the meanest may understand them, and yet in more Curious Paints hath left such Difficulties as may exercise the Wits, and allay the Arrogance of the most knowing Men ; nor hath he in any one Part set down all that is directly tending to Salvation engaged us diligently to read them all, because he hath so prudently dispersed those necessary Things that some of them are to be found every where ; that every Part thereof is useful, and none of them to be neglected, much less condemned : So say of this, though not with the same equality, yet with much inferior comparison, that you may here find something that you have not found in other Books and yet is very material for you to know ; therefore it may not be your Labour (quite) lost, to give yourself the time to see what is in it, for perhaps you may here find that which may do you Good when time shall fail, for if it yields you not much Profit, yet it may exercise your Patience, and by that means turn much to your account ; therefore if it makes you more Skilful, yet it may make you Better, and by this means qualifie you for the Life of Glory : Which is the desire of the most unworthiest of God's Servants who thus desires to steal away in Silence.

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E R R A T A.

Page 5. line 6. for giving, read guiding of us; p. 8.
 omit the 15th line; p. 19. for marks, r. mark upon
 their foreheads; p. 22. l. 9. for degenerations, r. degrations;
 24. l. 29. for owed, r. they owned; p. 26. l. 19. for guide, r.
 guides us; p. 29. l. 31. for of our, r. making an atonement
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 32. l. 12. for Quarrels, r. Quæres; p. 34. l. 27. for sterve,
 starve; p. 35. l. 20. for Cod, r. God; p. 39. l. 6. for savedn,
 saved; p. 46. l. 7. for his, r. its utmost; p. 52. l. 8. for
 annours, r. universe; p. 57. l. 7. for so long a, r. so long
 ; p. 58. l. 16. r. he is unwise that pretends that he can
 all; p. 63. part of the 12 and 13 lines, is to be omit-
 ed; p. 66. l. 28. r. that is the; p. 92. l. 10. for Throne,
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p.110.l.26. r. 2 Cor.10.5. p.111.l.18. for he, r. we; p.112.l.21. r. into the third Heavens; p.113.l.1. r. we ere long; p.118. for Angel, r. Angels; p.128.l.1. without; p.130.l.26. r. to the Poor for whom; p.132.l.1. r. of working; and l.21. for must, r. hope; and l.30. Immortality, r. Mortality; p.133.l.26. for perpetual r. is the perpetual ruine of; p.135.l.6. for thou, r. the; p.137.l.14. for forecast, r. foretaste; p.139.l.9. for th us, r. let us then; p.140.l.31. for concerning we, r. concerning what we; p.141.l.1. for Devotion, r. care and trust; and l.22. omit of; p.143.l.21. for that, r. our; and l.23. for perfect, r. partial but extensive; p.144.l.2. for liberally, r. wilfully; and l.14. for remediless, r. remediless; p.146.l.16. for are, r. are possessed of so much; and l.18. for God's vertues, r. flee to God by Vertue; p.150.l.3. for new, r. true grace; p.152.l.2. omit we; p.155.l.15. omit Theff. 13. 2. p.157.l.23. omit either; p.158.l.14. omit of; p.190.l.12. omit and; p.160.l.18. falours, r. failours; p.171.l.30. for fears, r. tears; p.176.l.3. patterns, r. patience; p.177.l.11. for aithough, r. although; p.178.l.16. for passions, r. patience; p.183.l.32. for a fruition, r. fruition; p.187.l.18. for certain, r. certainly be; p.190.l.12. for apply, r. apply it to; p.198.l.25. for our, r. your happiness; p.216.l.8. for being, r. palace; and l.25. for it, r. to thee; p.220.l.3. for abilities, r. deabilities; and l.29. for very conveniencies, r. very ill conveniencies; p.222.l.13. for us, r. let us, and desire all men; and l.23. for aver, r. avert; p.260.l.22. See Heb. 5. 12. p.269.l.23. for he, r. the; p.172.l.1. for reproof, r. repose; p.345.l.26. confuted, r. confused; p.441.l.7. for acknowledge, r. knowledge; & l.20. r. neglects and abilities; p.481.l.26. for by, r. be; p.484.l.22. for contented, r. continually; p.485.l.12. for may, r. maist; p.486.l.5. for Sacrament, r. Sacraments; and l.6. for wonder, r. wonders; and l.16. for courses, r. Councels; p.488.l.3. for recalling by, r. collecting my; p.489. the last l. thee to everlasting; p.491.l.20. r. to thee eternal praise; p.492.l.27. r. O thou that

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Divine Meditations upon the Divine and Infinite Wisdom and Goodness of Almighty God.

O God thou art Wise in all thy ways, and Holy in all thy Works, thou commandest the Reason of some, and controullest the Passions of others, convincing some, and perswading of others; Assist us, we beseech thee, with the constant Blessings from above, which reside in the highest Heavens, and there is no sensual Pleasure to be compared to that which comes from thence; for this lower world is a Scene of Affliction, but the Glories of Heaven are very great; and that we may attain to them, we must fully resign ourselves to God, for no Sensual Pleasure is to be compared to Self-Resignation; for Self-Resignation, and Vertue and Energy of the Gospel, will Crown us with constant Faith, which will make us to abound in good Works, for God will make alike Discrimination in the Day of Judgment, to all Men according to their Actions: Therefore, O God, cherish and perfect us in all Holiness, and deliver us from all Assaults of the Devil, that would hinder our Peace in the way to Heaven; who first sets on us, to tempt us, and then accuse us, that he

might condemn us, and looks upon us as his own, and would hinder us from being guided by the rule of Grace. But, O Lord, we beseech thee to deliver us from his Infernal Fury, and enable us to cast down every vain Imagination that would exalt its self against thee, that we may bring every thought of our heart into the Obedience of Christ, *2 Cor. 10. 5.* and not suffering any evil Inclination to remain in us, that would rebel against our God, for this was the way which the Holy Apostles have shewn us. For the Glory of this World passeth away like to a Flash of Lightning, which returneth not from whence it comes, but is vanished, and there is no more appearance of it, but the happiness, that we aspire after that, remains without end, and we shall always be enjoying of it. But you will say, How shall we poor Creatures attain to it? Why thus, by adhering to the Voice of God, which saith, the Kingdom of God is within you, *Luke 17. 21.* that is, if you banish it not from you by your impious Thoughts and unholy Actions, which are offensive to the Spirit of God, and drives it from you, as the Ashes of the Perfume of the Fish did drive away the evil Spirit from *Tobias*, and *Raguel's* Daughter, who was made of the Heart and Liver of the Fish, *Tobit 8. 2.* Wherefore let us consider that the Kingdom of Heaven is at hand, that we may not do any thing that misbecomes us, when we shall appear before God; and then, when God shall call for us, we may be found worthy to be admitted.

as he is returned to his Kingdom; let us not then make a cu-
 m of Sinning, but pray against the Infirmi-
 ties and ill habits of our frail and corruptible
 nature, and if we thus do, God will not for-
 get us, for his boundless goodness endeavours
 to further us in every good Action, because he
 is always by us to guide us and assist us in that
 which is well pleasing to himself, that is, when
 we study to oblige the World by performing of
 duties agreeable to the will of God, that we
 may glorify him, and endeavour to win many
 souls to him, for he rejoiceth in the Salvation of
 every Man; let us then fear and tremble to of-
 fend so good and powerful a God, who delights
 in Unity and Harmony; Give us Grace then,
 O God, to Obey all thy holy, just and good
 commands, that we may entirely devote our-
 selves to all thy wholesome Precepts, for this is
 thy highest Wisdom, and this will engage God,
 we desire him, to reinstancp his Image upon us,
 and then we shall in all our ways act courage-
 ously for him, and in all our ways not only ac-
 knowledge him, but also worship, adore and
 praise his Divine Goodness; and this is the
 way whereby we may have his infinite Good-
 ness and Power to assist us in the great work of
 our Salvation, and on him we may rest securely,
 who is the Fountain of all Mercy, Wisdom and
 Holiness, and continually stretcheth forth his
 hand of Goodness to assist us, for he is our shield
 and defence, and the rather, because that we
 may steadfastly upon him, let us then commit

our selves to him in well doing, that he may make us fit for the various Dispensations of his good providing; for if this Resignation be not in us, we may rather fear and hate his Power than love and court it; but if we consider, that it was his infinite Wisdom that hath contrived the Salvation of our Souls, we shall be so far from hating, that we shall wonder, love and admire him, and for his sake, pursue the good of all Men, to the utmost of our strength; and subdue our own depraved Will, and corrupt Affection, and outraging and feverous Passions, and then God will guide all our Actions to his own Glory, then shall we have firm Trust and Dependence upon his wise Providence, who fills our minds with excellent desires, and thus our thoughts and steps will be ordered by the Counsel of the Lord, whose Omnipotence is declared by the good steps of his true and faithful Servants; let us then contemplate his infinite Wisdom, and then we shall be guided by him who superintends all things for our good, and if we are holy, just and good, we need not to fear his Protection, for his Wisdom is infinitely great in our Preservation, and will direct us in all the Learning that we are capable of, and when with his guidance we join our own endeavours, we shall find his reward very certain; for he hath provided infinite happiness for us, upon our true Obedience; and although they are in Reversion, yet their Duration is certain, as well as eternal, and now

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tain them, we must put all the Faculties of
 our Souls upon their Duty, and the first Faculty
 of the Soul is Understanding, and the second is
 the Mind, which must be always imployed in
 turning all the knowledge that we are ca-
 pable of, and in giving of us to do the will of
 our Lord, that our Names may be inrolled in
 the Court of Heaven; and then we shall be
 freed from all the defects of our Souls, which
 would bring us to Spiritual Death, and drive the
 Holy Spirit of God out of the Temple of our
 Bodies, and extinguish the Grace of God in our
 Hearts, and bring on us the Terrours of God,
 and keep us from tasting of God's Love, and
 deprive us of the Light of Celestial Glory;
 whereas were we inflamed with Divine Love,
 we should be as happy, as our Lord would have
 us, that is, to eat and drink at his Table, and
 be satisfied with his Likeness, and shine with his
 Glory; and be received into the ample Bosom of
 his Mercy, and be Sanctified with his Holy
 Spirit, who will protect us by his Consolations,
 and distil upon us the Dew of his abundant
 quickning Grace, and comfortable Assistance
 and Consultations: And the second thing of the
 Soul, is the Memory and the Will, whereby we
 may choose the Service of God, as the most
 delightful and desirabest thing in the whole
 world, for the due Performance of this will
 lead us to the things above, which are stedd-
 y and certain, where we shall be renewed and
 refined, and become like to the Blessed Angels,

without any mixture of evil; for he, who at first gave me my being, would have me to be eternally happy, and he, who hath given me myself, and a will to choose, will cause me to choose the good, and refuse the evil, and to come to him in his own way of Humility, that he hath prescribed for us, which is so easily pleasant and delightful, that we cannot but imbrace it with all delight and comfort, which leads me to the third thing of the Soul, which is to choose and imbrace the Love of the Truth, which was with the Holy Name of Jesus, brought down from Heaven to us by no less a Messenger than a Holy Angel, *Luke 2. 2.* to which true and secret Name, the whole Cloud of Martyrs have witnessed with the Testimony and Seal of their Innocent and Untainted Blood, and thou who hast had Mercy on them, in the time of Mercy, wilt make them exceeding Glorious in the Day of Judgment, which is a Day of Recompence to those Pious Suffering Ingenious Souls. And thou O Christ, who first entered into their Hearts by Grace wilt not fail to make their Spirits and Souls Glorious, and thou who first permittest them to taste of the Cup of Sorrow and Suffering, wilt make them to overflow and abound with Comfort, Glory and Happiness, and thus Tribulation becomes to Christians eternal Life: And then fourthly, the fourth Faculty of the Soul is constancy, as you have heard even to the Death that brings to them a Glorious Crown of Life, which although it separates

the Soul and Body for a time, yet it is but an intermission, no Loss, for in the Day of Judgment, our Bodies will be perfectly joined to our Souls again, to live for ever with God, praising of him for ever ; but then we must not forget the Devil and his Temptations, who endeavours day and night to tempt us to evil, that he might be our utter ruin ; but let us not consent to him, and then he cannot hurt us, for if we consent not, he hath gotten no Advantage nor Victory over us : Therefore, O Lord, I beseech thee to assist me with thy Grace, that I may not be overcome by this Infernal Fiend, but give me true Repentance, and that in a fit and an acceptable time ; help me to change my mind, and turn from all evil, and from this very moment become a new Creature ; and beg thee not to remember my past Guilts, so as to forget thy former Mercy, but as thou hast given me a mind to desire thee, do not withdraw thy self from my humble and meek Desires, but stretch forth thy hand of Mercy and Goodness towards me, and let thy Holy Spirit every day wash away my Sins, by a true, hearty and an unfeigned Repentance, which may work in me, and all People, amendment of Life ; and as a sign that our past Sins are pardoned, let them be bitterly lamented and forsaken, that we may be qualified to receive the Sevenfold Gifts of the Holy Ghost, by which we may be made Members of the Church, which is the true Paradise of God, which the Prophet *Isaiah*, 60. 2.

calls to, Saying, *Arise, shine, for thy light is come, and the Glory of the Lord is raised upon thee*. Alas for us! The rest of the World is in gross Darkness, they know not the Comforts of the Lord, neither are sensible of the Power of his Might, but Blessed be God, who hath cast down the Accuser of our Brethren, and God have given *Michael* the Arch-Angel power to throw down the Devil, the Adversary of all and every Man, but this *Lucifer*, the Son of the Morning, is brought down to Hell and the Evangelist saith, *Luke 10. 18. I saw Satan fall down from Heaven like Lightning* he fell from the presence of God, that he might not continue so enviously to tempt us; it is supposed that the third part of the Angels fell from Heaven, when they kept not their first State, and are reserved under Chains of Darkness, till the Judgment of the last Great Day, *Jude 6*. What that Judgment will be, we have no account in Holy Scripture, but that they are reserved for that great Judgment: Wherefore seeing that the Angels of Heaven, for that was their Place, are fallen and cannot rise again by Repentance, what great cause have Men to bless God, for that he hath put it into their power, by his Grace and Mercy, to rise again by Newness of Life, to turn to the Living God; wherefore seeing that a third part of those bright Spirits are not only cast down to the ground, but even to Hell it self: What great cause have Men to fear and implore the great Mercy and

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goodness of God, to keep them from falling
 out of his Blessed Favour, and that they may con-
 tinue to the end, in the true Faith, Fear and Love
 of God, who hath said, whosoever continues to
 the end, that he will give him power over the
 Nations, and they shall reign over the Earth;
 and they shall sit with me, saith Christ, upon
 my Throne, and shall have Power to Judge,
 even many Angels, 1 Cor. 6. 5. And God will
 preserve you from all Harms, for God will
 give you Grace to overcome the World, with
 all the Temptations and Vanities of it. And
 then, Secondly, There will be a general Peace
 over the World: Then there shall be no more
 Nero's, no, all such Unchristian Men will be
 banished out of the World; for he, that Cur-
 sed Man, Nero, he is said to have set Rome on
 Fire, and then he put the Christians to Death
 for doing of it: And yet those Christians were
 not forsaken of God, but were assisted by him,
 even in Trouble and Death it self, for it brought
 to them even Eternal Life: So likewise the
 Church was never forsaken of God, but it was
 visible in the time of Persecution, for by the
 Assistance of the Shield of Faith, it was Strength-
 ened in the midst of Her greatest Troubles, for
 God gives it Light which turneth not to Dark-
 ness, neither shall ever any harm come to it, be-
 cause that it always desires the Protection of
 the Lord, and is guided by the Protection of
 his Almighty Arm, for the Light of God's Coun-
 tenance is always upon it, which will Protect
 it

it from the Malice of all Evil Spirits, whether of Men or Devils; for seeing that the Light of God's Countenance shines sweetly upon it, it hath great cause to rejoyce, for there is nothing more comfortable, than Light; but the Light of the Favour of God exceeds all other Light, for that is most visible bright upon all those that desire to be conducted by its lustre; what more comfortable than this, to the Hearts of all Pious People: Rejoyce therefore, that you are the Beloved of the Lord, who hath written your Names in Heaven, who will also enable you to do all things well, who by *St. Peter*, *1 Pet. 3. 15* exhorts you to be always ready to give an Answer to all that ask you a reason of the Hope that is in you, with reverence and fear; if they wisely inquire, without having any other by-ends, whether of contempt or scorn, and derision of you, or your Great Master Christ, to whom you do belong; for this is a Blessed Scripture, for it assures you that it is Righteousness, that sets a Crown upon Sufferings: For this is also an Excellency in Man, that he is capable of Suffering for Christ, above Angels; for it is not impossible, that we should suffer for Righteousness sake, seeing that our Lord himself was Impeached, and wickedly Branded by false Witnesses, as a Deceiver, and untrue, who was Truth it self; therefore whosoever Suffers with him willingly and patiently, shall be also Crowned with him, most Gloriously and Victoriously, for God loves all that are his, far better

better than they can love themselves. And he
 will make us more than Conquerours, though
 himself that thus loveth us. O Lord, I beseech
 thee, to open our Eyes, that we may see the
 Bowels of thy Compassion towards us. What
 is the reason then, that we do not joy in our Af-
 flictions, seeing that thou art even then our Pro-
 tector, and wilt preserve our Minds from all Di-
 turbances? O Lord, I beseech thee, to give
 me Grace to devote all my Thoughts, Words
 and Actions, to the Glory of thy Holy and
 ever Blessed Name, and then we shall devote
 all our Fear and Holy Affections to thee; then
 shall we work thy Holiness, with great rejoic-
 ing. To this end, I beseech thee, to Illuminate
 the Eyes of our Understanding, that we may
 keep the Divine Things of thy Laws, that our
 Hearts may be filled with Honesty, Holiness,
 Fear and Goodness, that we may magnifie the
 Lord, our All-wise Maker and Redeemer; for
 this will preserve us from the Fear of all Evil
 Men, for it does not become us to fear any
 thing, besides the Mighty Lord, whose Wisdom
 and Power, by a Word, made the whole Uni-
 versal World, and all things in it; and can by a
 word, if he pleases, reduce it all to its first
 nothing; therefore let not any one true Be-
 liever, be kept from a true Confession of his
 most Holy Faith, which was once delivered
 with Power and Wisdom to the Saints, but
 when a Declaration of it is required, let him
 learn this Expedient, to make a true Confession
 of

of it, that God may give you his Holy Unction from above, and satisfie you in all Doubts and Difficulties ; for the Holy Gospel, whereon your Faith and Trust depends, is a most sublime Truth, that is founded upon the strongest Foundation of Purity ; What do I say Purity ? What more pure than the Word and Will of God himself, who is all Truth and Goodness ? Wherefore do you so far imitate him in every thing that you are capable of, and particularly in giving a sober and wise Answer to every one that asks you, of the confidence, trust and dependance of God, that is in you, with reverence and fear, I mean them that ask you with a credible desire of being informed ; for we are to confess the Truth upon all just and lawful Occasions, for God forbid, that we should deride or scorn at the Truth, or at any thing that belongs to the Edification of our Christian Brethren ; for if this we should do, we should corrupt our selves, and then it were hard for us to become new Creatures : For what we first receive into our Breast, how hard is it for us to forsake it ; for when we have sucked into our Breast and inward Victuals, that which is not good, how hard is it for us to forsake it. Therefore let us be careful to receive into our Hearts all the Truths of the Lord, before they are tainted with the Vanities and Corruptions of the World, and then it will be uneasie and hard for us to fly from it, or forsake it ; therefore let us de-

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re to be rooted, grounded and planted by the
 ord, in the Truth of Goodness; for every
 plant that my Father hath not planted, will
 ry at root, faith Christ, our Mediator betwixt
 God and our Sinful Souls, therefore let us beg
 of God, to plant us in his Vineyard, that we
 may get Truth with Courage, and keep it with
 Constancy to the last of our days, that Purity
 of Mind may not depart from us, and then we
 shall not dread nor fear, but lay our full Trust,
 Hope and Dependance upon God, that we
 may study to understand all the Principles of
 Christ, the great Captain of our Salvation,
 more and more: Let us make the Gospel-Re-
 ligion, the Delight and Joy of our Hearts and
 Souls, and let us square our Lives according
 to Purity and Charity, that we may declare
 to all the World, how pure our Religion is,
 by the Holiness and Innocency of our Conver-
 sation, that so, Practising all that is Good, we
 may be Blessed in our Deeds, *James* 1. 25.
 That we may have the experience of it, in our
 own Hearts, then shall we give Veneration to the
 Spiritual-Minded Men, for the sake of him,
 whom they endeavour to imitate, that we may
 all beg of him, to reinstamp his Holy Image
 on every Mans Heart, then shall we do no-
 thing by way of Violence, nor yet contend for
 Novelties, but strive earnestly for the true Faith,
 as it is confessed and upheld in all her Ortho-
 dox Churches, who do all agree in the Wis-
 dom and Truth of it. Pray God Grant that
 we

we may all do according to her Doctrine, which teaches us Love, Charity, Piety and Obedience, which also teaches us, not so much to mind the Deeds of our Fellow Christians, as the pure Intention of the Mind, wherewith they do them, and by this Rule, we may be taught the Love of God, on which all our Hope dependeth, and by which, we are taught to serve him with Joy and Spiritual Gladness, for when he darts in Spiritual, Inlivening and Comfortable Rays into our Hearts; they become inflamed with his Divine Love, which conveys to us the Antipast of Heaven, which makes our Souls long and pant, and breathe to be free from the Load of the Body, that they may take wing, and be arriving at their Celestial Being, where we shall be filled with the Divine Love of God, that is the most excellent, and most sublime thing in the Regions above, which extracts to us part of his Rays, and gives us of its own Excellencies.

And now whatsoever we love, we believe to have some Excellency in it, that we have not in us, or else we should not admire it; but then you will say perhaps, how does it come to pass, that God Loves us, seeing that it is the Nature and Quality of the thing Beloved, to have some more excellent thing in it, than the Lover, who fixes his Affection upon the Object Beloved; to this may be answered, that there was something in Man, before he had defaced it: That was very excellent, which is Man's Mind and Soul

al, which came from God himself, and there-
 fore it may be in some sense, worthy of his
 love; for God made Man on purpose to set
 his Love upon him, and this appears by giving
 his Dearly Beloved Son, for the Ransom of
 the Souls of Men, which had they not been
 beloved of God, this could not have been; for
 God loved Man when he Breathed into his
 nostril the Breath of Life, which gave him
 his first Existence, and so he became a Living
 Soul, as you may read, *Gen. 2. 7.* Wherefore
 being that God thus Loved Man, and gave
 him his Soul and his Body: What ungrateful
 Man that will not return him all Thankful Praise
 and Gratitude, that his narrow Heart is capa-
 ble of giving him? And therefore Man ought
 still to implore the Divine Godness, to enlarge
 his Heart with all lowly Gratitude and Obedi-
 ence to him, who hath bestowed on Man such
 excellent Qualifications, capable of knowing
 and enjoying of God; and being admitted to
 the Society of the Holy Angels; and thus God
 hath made Man capable of enjoying of a settled
 Amplification and Consistency of Spirit, and put
 it in his power, to sleep securely in his own
 Innocency; and thus God is immutable in his
 Gifts of Goodness; and promises to Man, that
 he will keep his Promise, *Deut. 7. 9.* God is
 Faithful, keeping Covenant, for all the Pro-
 mises in him, are Yea, and in him Amen, for he
 having promised them, will not go back, for
 he gives us candid, free and clear Declarations
 of

of his Majesty to us : For hath he spoken, and shall he not do it? *Numb.* 23. 19. God is Faithful, keeping Covenant ; but as for Men, they are all upbraided with Unconstancy, and are nothing but change in their Lives and Actions, and are the cause of their own Trouble and Discontent, whereas, if they pleased, they might make their Lives happy, for the well-being of Man consisteth in the Peace, Pleasure and Satisfaction of Mind, and present Content in their immediate Station, as the Providence of God has plac'd them in ; thus you see, that it is in a manner, in Men's power, to make their own Fortunes, I mean, that which is more valuable than their Fortunes, Peace of Mind, and Tranquillity of Spirit ; for in the meanest and lowest estate of Human Life, no Man can deprive any one of this, if ones Mind be but tempered accordingly, for God affords Man his threefold Protection, for God is both Wise and Faithful, for he is absolutely Perfect. But O Man! Who art thou, that hast promised in thy Mouth, and Unfaithfulness is in thy Heart, and art so industrious to forsake the Truth. But why dost thou so unman thy self, so as to vary from thy Makers Command? For this is directly contrary to the Divine Wisdom, who designed, that thou shouldest do what his Omnipotency hath commanded thee, that thou mightest thereby acquire the Salvation of thy own Soul, for God is both able and willing to save thy immortal Soul, if thou be but willing

perform the Condition; for he, that hath promised this, is an Almighty King; neither is his Arm shortned, that he cannot save. But when men abuse this Goodness, and because they are changeable, they will be unjust too. But O how contrary is this to the perfection of God, who is infinitely Wise and Good, Unchangeable, pure and Free, as the Prophet *Malachi* saith, *chap. 3. Ver. 6.* And his Nature is free Benevolence, even to the meanest of his Creatures, for there is nothing in him, but abundant Goodness and Truth; for even his Justice is concerned that Man's Sins should be pardoned, for God is moved with concern for the Salvation of all Men: Wherefore let not Man neglect to seek thy Protection, O God, for there is no difference in thee, O God, but the change in Men that neglect thy Gracious Mercy, and not in the Mercy of the Lord, who delightest in every Man's Glorification; but when Men despise the Riches of his Goodness, then they provoke God to change the purpose of his Goodness towards them; whereas were they but willing and obedient, they would endear him to do them good, and multiply his Mercies upon them, and then they would believe the doctrine of the Church to be True and Fundamental, and not only the Pillar, but also the Ground of Truth, and the Feild of God; for how necessary is it for us to believe and stand upon these Truths, which are founded upon so much Ancientness and Holiness, for

these are they that will support our Persons, and excite our Hope, and raise our Minds above perishing Vanities of this World, by Holy Affections that are set up on Heaven, where the Rock Ages does reside and dwell; and besides in him there is all Goodness and Pleasurable Glory which may encourage our Endeavours, to prepare our selves for that happy place, for when we shall come thither, we shall be rewarded by our good and faithful Lord, who hath done so great things for us, and who hath never forgotten to be Gracious, but is most Illustrious in Wisdom and Goodness towards the Sons of Men, which may mightily encourage us weak Creatures, to serve him because that God sustains our Hope, by his exceeding precious Promises which may tye our Confidence to relye upon him; for it is our Duty to adorn his Holy Doctrine, that our Hearts may be setting forth his Glory, for seeing that our Souls are more excellent than all things; we ought to be careful that we let them not be corrupted, but we desire God to let them be invested with Power, Wisdom and Beauty, that they may be like our Lord to whom they belong; for this will engage God, who is Love it self to Love us, and he prevents our desires, and loves us first, and that because he loves us, and delights to do us good, but as for us, our Love of God is not perfect in this Life, because our Love is according to our Knowledge, for here we know but in part, 1 Cor. 12. 12. But our Love to God must begin in this Life, for the Kingdom of God

ft begin in this Life in the Hearts of Men ;
 elfe it cannot be consummated in the World
 come ; for if this be wanting, we cannot fo
 ch as desire Eternal Life : Wherefore it is
 , that fuch as thy Love is, fuch art thou,
 aufe thy Love transforms thee into it felf,
 intitles thee to that Infinite Price that Chrift
 h paid for thee upon the Tormenting Crofs ;
 if our Love be thus true, it is an affurance
 t we fhall be joined to God in the Life to come,
 he chiefest degree, when our Minds and Souls
 afcended up into the Heavens, by the Love
 God, which is the Joy of the Mind, and the
 radife of the Soul, which excludeth the World,
 d overcometh the Devil, fhutetth up Hell,
 d openeth Heaven : This Love of God is alfo
 t, which fealeth the Juft to the Day of Re-
 mption ; for the Seal of God's Love is their
 arks upon their Forehead, by which they fhall
 faved ; and in order to this, Faith is the only
 trument to our Juftification and Salvation,
 rough the Mercies of God, and the Merits of
 rift, and the beft fign of this is the demon-
 ation of our real Love to our Fellow Chri-
 ans, which muft be founded upon a firm
 onfidence in the boundlefs Goodnefs of God,
 hich is the life and reft of our Souls ; for there
 nnot be any Tranquillity to the Soul with-
 t the Love of God, which confifteth in a fet-
 d Confiftency of Spirit, and a filial Confi-
 nce in God ; therefore let the Love of all
 rthly things dye in us, that the Love of God

may for ever live and dwell in us, that our Sin may be abolished, and our Souls truly sanctified, that the Divinity of our Lord may in all necessities succour us, and the fruit of his Infinite Merits relieve us, that Christ may live and dwell in our Hearts by Faith, that we, being rooted and grounded in Love, may be able to comprehend the Love of Christ, *Ephes. 3.* in which surpasseth all sweetness, and fills us with the power of Faith, and makes us to have our Conversation in Heaven, and even now, while we are here on Earth, Christ may dwell in us as he surely doth in the Faithful Soul, which keeps it self pure from the corruptions of the Flesh, and becomes truly Spiritual, and crucifies his own Will, which is the wing of our Soul, by which we are to mount up to Heaven by a couragious and constant Mind, which will beget in us a contempt of Glory in Earthly Honours, and excite in us the desire of the Kingdom of Heaven, where our Souls shall be refreshed with the Glorious Fruition of the Beatifick Vision of the Lord, where our Spiritual Hunger will be abundantly satisfied, when the Glory of God is entred into our Souls, I mean the Chast Virgin Souls, which never cleave to the Devil by Sin, nor to the World by vain Delights, but have been delighted with the brightness of the Sun of Righteousness; which having been always situated in the Mind, having tasted the Pledg of the Holy Spirit of God and been filled with the Comfortable Seed of

Word of God, which hath enabled them
 to escape the Kingdom of *Satan*, by the power-
 ful Rays of their good Works, and hath re-
 ceived Life and Nourishment from the Lord
 of Glory, who hath insured us of his inexhau-
 stible Spring of Mercy, wherein the Treasure
 of all Sense, Knowledge and Wisdom abideth
 forever. Let us not then pry into this Great
 Power of God, but admire his Worthy Bene-
 volence, nor yet examine his Majesty, but re-
 verence his Goodness, who desires that our
 souls should be filled with his Heavenly Grace,
 that we may follow with our Voices, the Holy
 Angels that sing before us, and guide us to
 those Eternal Riches, which Christ hath pre-
 pared for us in his Royal Palace, and by his
 chief and Infinite Mercy will embrace us, if
 we will but withdraw our Mind from Tempo-
 ral things, and contemplate the great Mysteries
 of Heaven, which we by Grace may be par-
 takers of, if we conceive aright of him in our
 hearts, by adhering to the Dictates of his Holy
 Spirit, whose Grace and Goodness endures to
 eternity; let not any one then deny the
 Mercy of God, for to deny that is a great-
 er Sin, than all the Sins of the whole World,
 for who is he that can bind the Counsel of
 God, *Judeth* 8. 16. but let us wait for the Sal-
 vation of God, who is ready to be Merciful
 to all Men; therefore let us shew good ex-
 amples to all Men, to encourage them in
 the ways of God, for the Lord does succour

them that come near unto him, to admonish
them, *Judas* 8. 27.

*Shewing that all Men want to be Renewed
by the Divine Grace and Goodness of Almighty God.*

BUT all Men, even the Godly, want some
renewal of Grace, and all degrees of Merit
want some, but some want more, and some
want less, according as their degenerations from
good have been ; indeed the good want not
so great renewals, as those that have led a re-
miss Life, and, as it were, fled from all that
good, for such want a greater renewal ; and
must desire God to renew them with Holy
and Pious Resolutions, which is the first step to
Goodness, for a strict and stedfast purpose of new-
ness of Life must be presently put into practice
and they begun presently to take up better Obe-
dience ; for these are Acts of Mens Wills, and
the bent of their Wills are turned to God, and
cleave steadfastly to him, with full purpose of
Heart, then they are pleasing to God, and he
will accept and reward them, but a various
and changeable purpose his Goodness is not
delighted with, but when the Will is acted in
good, and habitually so, then it becomes a sweet
favour to God ; therefore when our intentions
are fixed upon that which is wisely good, we
ought to keep them from altering and changing

that this requires great Resolutions, for the
 strength of the Resolution is the greatest part of
 this concern, for when the will is gained, there
 is a great part of the work performed, but there
 is a great deal of difficulty to gain the Will,
 but not so much, but it may be overcome with
 ease and pleasure, for if we be but Faithful in
 our Resolutions, the Will will soon gain great
 strength to overcome many seeming Difficul-
 ties; then let us not be deterred from making
 these Holy Resolutions, and firmly resolve
 against every Evil way, and give up our Hearts
 wholly to God, for this is but fit and just for us to
 do, then must we resolve against every Evil
 way; and when we are tempted to Sin, we
 must say to our selves, how can we do this
 great Wickedness, and Sin against God, for
 when we suffer our selves to do any thing con-
 trary to the good Pleasure of Heavens Decree,
 we cast our selves out of the Favour of our
 Maker, and then there is nothing but a dili-
 gent care and industry, that can recover us
 again; and whosoever hazards the Favour of
 Providence, upon these fallacious terms, is very
 foolish, and not only so, but gratefully unwise too,
 for this is in effect as much as to say, we will
 Sin against God a great deal more, and then
 we will implore his pardon, as if we should say,
 we will make our Reconciliations more impos-
 sible, and then we will try how far Intreaty
 will prevail with the God of Wisdom, whose
 strict Justice thinks fit to punish the wrong

Doers, *Pf. 72. 4.* and such as wilfully offend the Majesty of the upper and better Celestial World who hates nothing more than the incorrigible will of a wilful, perverse and audacious Sinner who provokes his Majesty to Displeasure by his continuing in Sin, and refusing and neglecting to repent, and hardning of his Heart in Wickedness, which is a dreadful and miserable State. From which, I pray God to deliver us all, and make us to imitate the Ancient Christians, whose own experience could furnish them with multitudes of the Examples of God's Mercy and Goodness, who is always ready to pardon all those, that desire or seek after Repentance; for Wisdom and Truth hath said, he that seeks me early, shall find me, *Prov. 8. 17.* Let us not then search only after Critick Glosses, and Speculative Knowledge, but Divine Truths, and the saving Mysteries of our Salvation; for these will not suffer us to neglect our Repentance, nor the Mysteries of Grace, but receive it when it is offered to us by the Favour of Heavens Majesty, who, if we desire him, will endow us with such Excellency, as he did our Progenitors, whose Excellent Learning and Art supplied them with admirable Wisdom and Goodness, which spread it self into all Arts and Sciences, and furnished them with Arguments of Learning, and the Wisdom of Grace; all which they owed to their strict and pious Vertue, for that must needs be good, of which God is the first Author; for such experience must needs render the

Practitioners of it wise ; and make even
 their Memories to relate acute Histories, and
 keep the Notions of God fresh in their Hearts
 and Minds ; and, by such real Wisdom, to have
 notions pure, clear and innocent, and be ador-
 ed by, and with Grace, which will at last
 bring up and revive into Glory ; for they, who
 have tasted the Holy Pledge of God's Spirit,
 shall, when time will give place to eternity, be
 rewarded with the real Fruition of God ; what great
 reason then have we to follow him with the swift
 impet of our Holy Desires, whose Souls have
 been lifted up by the Preaching of the Gospel :
 therefore seeing that our Spirits are inflamed
 with the superabounding Love of God, which de-
 scends from the Holy Ghost ; let us earnestly in-
 treat, with the inward Sincerity of our Souls, the
 blessed Trinity to replenish our Spirits with all
 goodness, and fill us with the Dew of Heaven,
 and the Joy of the Love of the Lord. To this
 end, endow us, O God, we pray thee, with
 thy discerning Spirit, that we may be really
 thy Servants, which is the most Honourable
 prement in the whole World ; then shall we
 be ready to do good unto all our Fellow-Chri-
 stians ; and fill all our Souls with Life and Sense
 of thy Divine Truths ; and impart to us some
 rays of thy unfearcheable Goodness and Di-
 vine Knowledge, which may bring us to Christ,
 who is the immutable and substantial Love of
 the Father, which will bring all his Faithful Fol-
 lowers to everlasting Felicity : Now Faith is the
 Gift

Gift of God's Spirit, and must be wrought in by true Fidelity and uprightness of Heart, where by our Souls do travel unto God, who is a more sure defence to all that trust in him ; for God alone it is, that secures us from all the Assaults of the Devil, and our Prayers are the Faithful Messengers unto God, for they go up unto his Throne, and solicit him to our aid ; and these Messengers, if they are sincere, never return in vain : For God always hears our Prayers, not according to our will, yet for our Profit and Salvation: For Prayer is the Light of the Soul and will bring us at length to Eternal Joy and make us to behold the Face of God with Comfort ; for all that pray with Wisdom, and with Fervency and Humility, need not doubt of being heard by him, unto whom the *Psalm* saith, 65. 2. That all Flesh shall come, for Wisdom guide us to pray for such things only as tend to the Glory of God, and the Salvation of the Souls of Men, in whom God's Image dwells and Prayer creates in Men a firm Affiance in God's Mercies, and makes Men to go on cheerfully without drooping or fainting. Who, as Members of the Christian Society, are not only to remember Christ as private Persons, but as publick Christians ; and therefore must make a publick Remembrance of Christ, and not be ashamed to Glorifie him as well in publick, as in private, with a powerful sweetness of Piety and Love, which is the spring of all faithful and obedient Service to Christ, which will gain us both

with Victory and Truth, which will guide us by
 Counsel, that he may bring us to his Cele-
 stial Glory, where there will be no cause of
 fear, because God himself will be always pre-
 sent; for our Souls then will be truly affected
 with the Love of his most blisful Being, which
 so clearly revealed to us by Holy Writ,
 that so excellent a means to assist the Dulness of
 our Understanding, whereby we are edified
 and built up in our most Holy Faith, whereof
 every Article is most valuable, and is a great
 means to edifie and improve us in our Spiritual
 Condition, wherein all the wise and good Men,
 in the first and purest days of Christianity, so
 firmly and stedfastly believed, which did might-
 fully sway and influence both their Lives and
 Manners, and mightily better'd their Conver-
 sations. Good God restore us also to those
 comely, bright, former Shapes and Complexi-
 ons, that we may cast out all Obstinacy and
 Perverseness out of our Practice, as well as New-
 nesses out of our Creed, that we may receive all
 Primitive and Divine Writs, which are not
 purely speculative nor curious, but plain and
 useful in order to practise, and naturally lead-
 ing to a Holy Life, which is the main end and
 design of all Religion, which makes us to love
 every thing that is truly Ancient and Apostolical,
 that teaches us, that, without Preparatory Ver-
 tues, there can be no Act of Devotion per-
 formed acceptably; therefore we are to ad-
 here to the immediate Admonition of the pre-
 sent

sent Age, which points out to us the Production of Mercy, Charity and Justice, and all other comely Vertues, which make no debates betwixt Faith, and Excellent, Wise and Good Works; neither does She argue nicely about the Performance, nor yet dispute critically the mode how jointly they become the Condition of Salvation, but plainly determines that, without Innocency or Repentance, there is no approaching of the Presence of God: What great cause have we then to Petition for Grace, to subdue our Follies, and to fortifie our Resolutions for Holiness, that we may not dare to presume to flatter or lull our selves asleep in vice, for if any one should thus do, our Sins would then bring a fore report of God's Judgment and Anger upon our Souls, and then we may not think to escape, but be deservedly bruised and punished for our Sins, unless we get our Minds more fit and qualified for Repentance, and bring honest Minds to God in our Devotions; for else we should miserably deceive our own Souls, if all our Purposes and Intentions are not sober and good, how can we expect that God should bind up our Hearts again by his Healing Medicine, or hope to be comforted by God's Sovereign Healing, Helping Spirit, who Sanctifies all things to our Comfort; for God is most just and good, even in all his Chastisement of us; let us then deeply lament for our past Guilts, that we may avert the Judgments of God, and bring down his Mercies and super-abundant

abundant Goodness upon us, by Humbling of
 ourselves under his Mighty Hand, that he may
 raise us up, *Jam. 4. 10.* For how do we dare to
 be otherwise but Humble, when God himself
 humbles us by his Fatherly Correction of us?
Job. 12. 6, 7. Let us then be Humble, and so
 grieve for our Sin, that they may seem more
 grievous and Odious to us, than ever they did
 before; and let our Punishment for our Sins
 seem more sweet to us, than the Foolish Plea-
 sure of Sin ever did; and offer a Holy Violence
 upon our selves for our past Absurdities, that
 whatsoever has been amiss in us, may dye un-
 der the Wound of the Affliction for it, that as
 Sin breeds Grief, so Grief may consume Sin:
 then let us Grieve more for Sin, because we
 have offended the Majesty of Heaven, than for
 the Punishment that his Goodness is pleased to
 afflict upon us for our Offences, that, being thus
 qualified, God may mingle Comforts for us,
 and give us a proportionable share of Blessings;
 for he is more Merciful to Cure us, than we
 can be Infectious to Wound and Gore our
 selves; let us then beg of God to enflame our
 Hearts with Love to him, and Wound our Spi-
 rits with Sorrow for Sin, that we may avert
 those Judgments, that we have justly deserved
 for them, that our Minds may always by Holy
 Desires watch-unto God, and then his unli-
 mited Goodness will hear every Sigh of our
 Heart towards making Atonement of our with
 him, for he dwells in the Hearts of his Faithful Be-
 lievers;

lievers; therefore there is not always need of words, because he is present with the thoughts of the Heart; for this may appear by *Moses*, who said nothing, and yet the Text saith, *Exod. 14. 15. That God answered and speak to him, Why cryest thou unto me? Speak to the people, that they go forward.* So that we see, that one Sigh, moved by the Holy Ghost, and offered by the Holy Spirit, is sometimes more acceptable to God, than long Petitions and Prayers, that is, (I mean) where the Tongue prays, and the Heart is wholly dumb; let us then pray earnestly with Humility, and then place no Confidence in our Prayers, but in the Grace of God only, that we may convert our selves unto Christ, who is the Temple of Divinity, and will make us to become like to the Quires of Angels, who ceases not day nor night, but Praises the Lord continually. Pray God Grant that we may daily endeavour to imitate them, that Holiness may be engraven upon our Souls, and we may become pure, and refined in our most secret Thoughts and inward Parts, which is more to be valued in us, than all the Wealth of the World without us: For what can there be as is so valuable as true Grace? There are no Pearls, Rubies, nor Diamonds that can be compared unto it; for this makes our Thoughts Holy, Pure and Chast; our Affections Clear and Candid; our Will perfectly Refined and Mortified, and brought to intire Obedience to our Wise and Good Maker, who supplys us with Grace to
delight

light in the delicate Ornament of Religion,
 which is the Soul of our Faith, which is both
 beautiful and Prudent, not Rustick nor Gay;
 but our pure and undefiled Religion inflames
 our Goodness and Zeal, and quickens our Re-
 tirement to private Devotions, and excites our
 Love to confirm our future Obedience; and
 thus we are immediately changed to be all
 soul, and become Seraphical Saints, and im-
 mediately we begin to plead for the Decency,
 usefulness and Antiquity of our Apostolical
 Church, which is, as it were, a Quire of An-
 gelical Spirits, and is exceeding sound both in
 Mind, Reason and Judgment; and does not
 dress up Religion too Gay, nor leave it Sloven-
 ly, rude nor Fantastick, but inflames our Pas-
 sions to quicken our Retirements, to put our
 Minds into fit and wisely qualified Tempers,
 for the maintaining of Faith, Peace, Tempe-
 rance, and all other Vertues; and adds great
 lustre to Her Innocent Beauty; and encourage,
 Her to Exalt and Rebuke, as well as to Preach
 and Pray; She also greatly regards Mercy,
 Goodness, Justice and Quietness, which are
 certain Standards of Good Manners, which
 teaches us to go on to do all the good we can
 to our Fellow Christians, and comfort the Scr-
 upulous-minded, and support the Weak-hearted;
 and this is the way, that Honesty and Judgment
 will guide us to, which will not rest here only, but
 will break out into grateful Acknowledgments
 of the Mercy and Goodness of God, in preserving
 of

of this Church so pure and untainted from the Corruptions of earlier, and the Ignorance of later times; all which is to be owned to the Veracity and Goodness of God alone, who hath not suffered the heat of Dispute to blemish it, but hath arrayed it in an excellent habit of Prudence and Piety; and his Ministers are such sincere and considering Spirited Men, as not to cloath their Doctrine in so Gay a Dress, but that the People may with ease understand them; but they shun nice and speculative Opinions and Quarrels, and lay by scholastical Talking which are above the Capacities of their Hearers; but they teach Industrious Doctrines, fit to edifie Mens Souls: They do not pretend to define the thing called Wit; but teach Durable, Solid, Substantial and Excellent Truths, and teach Men to Despair in themselves: Which Holy thing, is the ground of True Hope in Christ; for God, whose Holy Habitation is in the highest Heavens, dwelleth also in the lowest Soul, even with him that is of an Humble and Contrite Spirit; for he is always ready to disclose himself to the Humble, Penitent, Lowly Soul; for those that are dejected in Spirit, God reveals himself to them the sooner, as appeareth by *St. Mark, Chap. 16. Ver. 7. Go tell my Disciples and Peter, that I am come to comfort them, that I am risen from the dead. Matt. 28. 7. And if I am, as I certainly am, for come handle me, and see me, for a Spirit hath not flesh and bones, as you see me have; therefore faint not, for I am come to comfort you.*

not only so, but also to bring you to the same
 of happyneſs, that my ſelf do now poſſeſs, for
 ere I am, there ſhall ye be alſo. Therefore
 up your Heads, for your Redemption draw-
 nigh, for I will be with you, and am come to
 comfort you, and to bring you to the ſame Glory
 at I am now inveſted with, and the rather be-
 cauſe ye have obſerved the Truths of the Goſ-
 pel, which taught you the Excellency of the
 Church, which is clothed with the Light of
 God's Spirit, and the Garment of Truth, which
 clothes Her with Holineſs and Zeal; which al-
 though it is ſometimes begun in a few Sparks,
 yet it overſpreads it ſelf into Flames of Love
 and Duty, which is the certain way to Hea-
 ven, and will certainly thither lead all Her
 obedient Children; for ſhe ſets the Glorious
 Angels to be their Gardens, who always be-
 hold the Face of their Father, and yet they diſ-
 ſin not to give their ſafe and powerful At-
 tendance to every Child of this Holy Mother
 the Church, which although they are little in
 the Eyes of Men, yet they are highly eſteemed
 in the ſight of God: For although the World
 values them little, yet the powerful Maieſty of
 Heaven eſteemes them very great; for Grace
 though it be little in quality, yet it is much
 in value and worth, and grows at laſt by the
 Mercies and Goodneſs of God higher then the
 heavens; for there is nothing more Glorious
 then Grace being clothed with Humility;
 for Humility makes it become true Grace;

D

for

for there is none more fitter to receive comfort than the Soul that is clothed with that so commonly a Garment, Grace; for this makes us become like to the Holy Angels; for those are the most noble of all God's Creatures, on whom he hath set this Beautiful Mark; for having their Thoughts and Actions perfumed by Christ, they may become pure, and as a sweet smelling savour to him: For the purest Actions of the best of Men want this Purification for unless God pardon our Defects, we cannot be accepted of him; but God having purged and purified us, then we shall shine brightly before him: For all Men carry a mixt Principle about them, Grace and Nature, and therefore always need the double assistance of God, to purge them from all Evil, and strengthen them in all Goodness, that so at last he may bring them to his Holy Rest, where they shall cease from all Labour, but only that sweet and delightful Employment of Praising and Worshipping of God, who hath not only given them their Being, but also their Well-being, and at last brought them to Heaven, where they shall for ever praise God, Ages without number.

Secondly, But we must remember, that we do not pamper our Fancies, nor yet stifle our Judgments, but stick close to our Religion in its Obedience and Purity, Righteousness and Goodness, which proceeds from Her Faith, which is still the same that was once delivered to the Saints, Jude 3. which is the root of all other

er Graces, and will make us truly good,
 will infuse into us, a clearknowledge, that
 may see into the Lustre and Beauty of God;
 make us to have worthy Conceptions con-
 cerning his Attributes, and make us to practise
 the Blessed Religion, which prepares us for
 greater knowledge of Scripture Truths; for if
 as we do, God will both hear our Prayers,
 and regard our Devotions, and answer our
 desires, and strengthen our Affiance in God,
 when we understand the Holy Scriptures in
 the right and true sence, we shall love God,
 which consisteth in Obedience to his Precepts,
 and maketh us submissive to his Holy Will, and
 resign our selves to his Divine Providence in all
 the various Acts thereof, which are wonderful,
 good and Holy, and the submitting to them,
 will add luster to our Souls, and make the Infirmi-
 ties of our Bodies to be so taken and tem-
 pered, that they may add real Vertues to our
 hands, and make us to know Jesus, and the
 resurrection in its full extent, and to walk
 without wavering in the good old way, and
 avoid all disorderly Tumults, and chuse and
 embrace only Salvation's, Truths, which will
 translate our Souls into Heavenly places, where
 the chaste Angels always dwell; although they
 are sent out in God's Errands, yet their dwell-
 ing is always in Heaven, for when they are
 ministring of comfort to us, they at the same
 time behold the Face of their and our Father,
 which is in Heaven, *Matt. 18. 10.*

Thirdly, Let us not then be unchast, but imitate them, who are very swift to obey the Commands of God, and to do us Service, **Heb. i. 14.** But if we entertain any Evil Custom or Habits: We drive them away as smoke drives away Doves, so our Sins drive away the Blessed Angels from us, but Godliness is pleasing to them, and Holy Tears is said to be the Wind which they rejoice to sollice themselves withal, and they are delighted to wait upon our departure, that they may carry our Souls when they are gone out of the Prison of our Bodies, to the Regions of Bliss and Glory, and rejoiceth when we are admitted into the Bosom of God; and they endeavour to arm us with the Helmet of Salvation, and to fortifie us against Temptations, that we may be crowned by gaining of the Victory, and filled with the Consociation of the Holy Scriptures, which afford us the Promises of God, whereon we may stedfastly rely, and rest in full assurance of God's unlimited Godness, which will fill us with Faith which is the Light of the Soul; and being thus furnished, we shall not receive any hurt, but be ready to overcome, even to the Death that we may receive a Crown of Life, and put on Christ's perfect Righteousness, and thereby be free from the Devil's Temptations, by having the Confession of Christ always in our Mouths for this will always defend us from the infernal Fiend, who seeks to have our Sins set in the Light of God's Countenance. But our Saviour

hath desired to bury them in Oblivion of God's
 mercies, where he may never behold them
 any more: Let the firm Belief of this, admini-
 ster Comfort to us, that hath nothing else to de-
 pend upon, but the all-sufficient Mercy and
 goodness of God. But what do I say any thing
 else, when this affords more then either we
 can crave or do need? For his Mercy alone it is
 that which furnisheth the whole Universal
 World, with all the plentiful Comforts which
 every particular person does hourly enjoy; for
 his Mercy it is that pardons all Sins, and be-
 stows large Portions of Wise and Holy Grace,
 which makes Men to live above the World, by
 the Art of Resignation and Affiance in God,
 which they first learn by Fasting and Humilia-
 tion, which is an excellent means to qualifie
 them, to be the true Disciples of Christ, who
 will guide them into all Truths, and make
 them adhere thereunto, which will make them
 abhor all the Diseases of Vice, and not mi-
 stake nice and speculative Notions, for great
 and edifying Truths, but clearly discern be-
 twixt a Noon-day Thought, and a Mid-night
 dream, and deliver them from ignorance in
 their Heads, and Corruptions in their Practices;
 and make them lay stedfast hold on plain and
 edifying Truth; and not strive to please their
 palate and Fancy, but to edifie their Brethren,
 and build them up in their most Holy Faith,
 and not be inquisitive to know how the Spirits
 above passes to Eternity; or what length that

Flaming Sword was that guarded Paradise or whether *Enoch* was translated to Heaven with his Body or his Spirit only; and many more such speculative Quæres, which are not necessary for us to puzzle our heads about, but it is more needful for us, to inquire out the good old way, wherein our Fathers walked, that we may tread in their steps, *Jerem. 6. 16.* I mean those steps, which were well pleasing to God, for no other ways are we to follow but to imitate even the best of Men, who followed Christ. Wherefore St. *Paul* calls upon us *Philipp. 3. 17.* To mark them, that walk so that you have us for an example, and so tread in the Holy Paths, that they have made plain for us: For they did not pretend to Doctrines that only pleased their tempers; neither were they curious or inquisitive, which serves only to gratifie their Fancies, and not to warm their Hearts, or hallow their unthinking Heads. Some of which things have proved very much contrary to the design of the Gospel, which doth not teach Men to enquire after the Situation of Paradise of old, or Hell now: But to walk in the Religion of Christ, which continues as fresh and fair now, as it did in the days of Old when Millions of Blessed Saints were always ready to offer up their Dearest Blood to seal the Truth of it; besides, we have great reason to believe, that Religion still grows more pure and purer, because the knowledge of God does still more and more abound; and the

lovely

ively Streams of the Gospel do abundantly
 overspread the Minds of Men, and make their
 spirits become Holy, and their Actions Honest,
 sincere Wisely and Pfudent, and do more
 and more warm the Blood of Christ,
 by which they are savedn in their Hearts,
 and refresheth their Faith, and make it become
 more sprightly. Let us then behold if the Wis-
 dom of the present Age be not worthy of all
 considering Mens Imitation; for we are in every
 thing admonished by those that earnestly endea-
 our to imitate Christ and his Blessed Followers;
 the first Christians, who would chuse much
 rather to lose their Lives, than to lose one
 single Line of the Eternal Truths, that their
 Master taught them, who made an Atonement
 for there Sins, by his Expiation and Exspiring
 upon the Cross, which is a Declaration to all
 beholders, how great his Love was to the Sons
 of Men; for there was no Degree of Christ's
 Humility, but was of great use to us; let us
 then call upon Heaven and Earth to rejoice
 with us, for this his wonderful Clemency and
 Goodness, who hath stooped so low, as to dis-
 guise his Majesty and Power, when he became
 Man for our sakes; for to Men we see, that it
 is a great difficulty to be Great and Humble
 at once; but so great Humility we find in our
 Lord, who was the Maker, as well as the Go-
 vernour, of Heaven and Earth, Angels and Spi-
 rits; yet such was his Goodness, as to become
 a Child of a Span long, for the sake of the

Souls of the Sons of Men ; and yet, after all this, we see that Men are so hugely ungrateful, as to disregard his Infinite Love. O ungrateful Man, that will not be thankful for such Infinite Love and Kindness ! for doubtless this was surpassing all Love, that he yielded willingly and obediently to Death for our Salvation ; for he emphatically joins and concurs to the great approbation of his Fathers Will ; and surely our best returns are but very small, if we stir not up our Hearts earnestly to ransack for all the Grains of Gratitude that we can find in them : Surely they are so weak, so small, so faint, that they are not worth Christ's the Bread of our Salvations, acceptance, but only again upon his own Goodness, who again moves his Father to accept the least Grains of his Goodness, that he finds in us, that himself have first planted there : But then after all this, and a thousand times more than either Men or Angels can recite, if Men will not embrace, but still reject his Kindness to their great hurt. Salvation it self will not deliver them from ruin, when they persist continually in the pursuit of it : Behold then how gratefully it concerns us and all Men, to lay hold of the Present Season, to Work the Will of God ; let us then give our utmost Diligence to do it ; for we are making of all possible haste to our Death ; after which, there follows an infinite space of Eternity : For alas ! The best of Men are the Image of Unconstancy, and the Pattern of Paleness, and the Shadow of Frailty,

may

ay even Frailness it self, *Job. 14. 16.* Man is
 compared to a Leaf of a Tree, that always
 trembles, and is quickly blown down by the
 tempestuous Wind, nay it will soon fall down,
 if no Tempestuous Wind nor Storm should sur-
 prize or overwhelm it, and even such is Man,
 who is hurried by the various Passions of his
 own Breast, which sometimes breaks out into
 Love to some inconsiderable object more vild
 then himself, and another time in Fear and
 faintness, overcome with surprize, timersome-
 ness and unwise, nay very foolish Conjectures,
 which makes him to suspect that which is to be
 most unsuspected, and another while to put
 confidence in that which is most perishing and
 unconstant; and thus are we obnoxious to
 a thousand Inconveniencies, which our own
 Passions and Infirmities brings upon us; but
 the Richness and Clemency of God's Love re-
 lieves us from them all, if we will give our
 selves up to his Guidance and and Conduct;
 for in it we shall find great safety to deliver
 us, even from our selves, which otherwise
 would lead us sometimes to be high-minded,
 and other times to be too much dejected, and to
 be apt to think that our Sins are greater then
 God can forgive, and so sin against him in this
 Wickedness, going to limit his power: Where-
 as God can do whatsoever his Wisdom pleases
 to do, if we do but perform the Conditions of
 the Gospel, which is Faith, Repentance and
 new Obedience, on which God's Promises do
 all

all depend; for this is the wonderful Love of God to Men, that he hath given us these easie means of Sâlvation; for by this, he hath redeemed us and all the obedient from Death and Hell, and it is his mere Love that moved him to do all this for our sakes; let us then at mid-night rouse and stir up our selves to give great thanks to his adorable Wisdom, that hath so superabundantly contrived our Happiness. Let no Man then dare to trample this exceeding Love under his Feet, but endeavour to value it according to its infinite worth, which no Man can do, unless he be always upon his guard, and perpetually watch his mind, that he may not let the sense of God's Goodness slip out of his Thoughts, but raise his Affections higher and higher, proportionable to this most noble Excellency of God.

Fourthly, Delay not then to advance your Spirits, that they may be qualified for this most venerable Employment: For no Age is more fit for this, than your Youth, wherein you are more vigorous and active, than it is possible for you to be, when your Strength is decayed, and your Spirits begin to faint; therefore in time, whilst our Strength is about us, let us bring our Bodies to be subject to our Minds, and our Minds to God, that we may bewail our past Evils, and not set too great a value upon our present Earthly good things, but remember our Sins, so as deeply to repent us them; and this we must needs do in Youth, whilst

whilst our Strength flourisheth both in Body and Mind; let us not then prefer the favour of Men, or any other Injoyment before, the Infinite Grace of God, which is more worth than all the Favours or Riches of *Europe*. May we all then seek the Lord, whilst he may be found, and call upon him, whilst he is near, *Isaiah* 55. 6. Which word, seek the Lord in time, denotes that there is a time and season, when he will withdraw himself from us, and will not be found by us, if we are so foolish as to neglect our present season: For *St. Paul* saith, *2 Cor* 6.2. Behold now is the accepted time, behold this is the Day of Salvation, which does denote to us, that God's Mercies do bare a certain date, which if we let pass, we cannot again recover. What great reason then have we to quicken our Endeavours after Holiness, and pursue it as a thing that we are impatient of attaining; for this, is the only thing whereby we shall be judged at the last day, our earnest desires and endeavours after Purity and Holiness; for our Works, be they what they will, do not pass away, but remain upon Records, as certain Seeds of Eternity, and after thy decease, the reward of thy Works will certainly follow thee. As therefore thou desirest to be found in the Day of Judgment, this very day approve thy self so to be in the sight of God; that our Studies and Meditations may work in us an Humble knowledge, that we may be filled with Peace of Heart, and Sweetness of Soul, which brings us to be
more

more acquainted with God, because our desire and request is to be more sequestered from the World, that we may entertain, delight and rejoyce in the Wisdom and Counsel of God, which is always ready to instruct, strengthen and enrich us with Grace, which are the Treasures of his Goodness, which he is willing to intrust us withal; to the end we may enrich our Souls by them, and God will crown us with the Eternal rewards of his worthy and most certain Promises, which in him are Yea, and in him are Amen, that is, they are a durable, unchangeable and ever constant.

Fifthly, Let it then be our only desire to attain to these durable Felicities; for having once attained them, and we situated in Heaven, then we are not capable of losing them, and the direct path that leads to them is no other than a strict, devout, and holy Life. For this is the Love of eternal Happiness, to love a holy Life which declares you to have the love of God in you; for eternal Life consists in the knowledge, duty and love of God, for it is said, He that loves not Christ is none of his; but he that does love him will express it in his thankfulness to him, which is declared in no way better than being a living Image and Pattern of Piety and Vertue, which declares it self in abounding in all good Works to distressed People, and Holiness to possess ones Body in Sanctity and Honour, which is the Golden chain of all other admirable Excellencies: For
the

the exercise of these is the chiefeſt good of our
 Souls; for this cloſely enjoyns us with a double
 Love. So our beloved and meek Saviour,
 whoſe great Love exceedingly ſurpaſſed all hu-
 man Love, for this ſprings up into a lively
 Flame, which the heat and fervour thereof ne-
 ver fails to work in us Spiritual Love: But it is
 like our Souls, it hath a Celeſtial original, and
 ſprings from the Divine Fountain of Heavens
 Ciftern; and whoever is forearmed with it,
 may attain in this Life a ſetled Contempt of
 Death, and be enabled to trample over the
 Sting of it with Victory and Triumph. For this
 is a peculiar Prerogative and Privilege of the
 beloved, ſincere Servants of God: For who
 knows not that Death advances and betters
 every Good mans Eternal eſtate. For the only
 ground of a mans (I mean a Chriſtian mans)
 Hope, and rational Contempt of Death, it is
 grounded upon the Reſurrection and Aſcenſion
 of Chriſt; for without this we are dull, and un-
 able to advance one ſtep towards our Stupen-
 dious well-being, which we hope to be admit-
 ted to by the ſuperabundant goodneſs of God,
 on which our advancement and well-being alone
 does depend. For it is the liberal and merciful
 hands of God alone that does preſerve diſtinctly
 our Souls, after they are taken from the Body,
 to the unexpreſſable Rewards above. May we
 and all men therefore ſo Live, that the ſtate of
 Infelicity may never be our Portion, nor the
 Lake of Darkneſs be the lot of our Inheritance;
 but

but rather let us live above the World, and Worldly things, that thereby we may bring our Minds to a rational Contempt of Death, that our Souls may be excited and regulated by the powerful motives of the good Spirit of God; which is that which makes the Soul ingenuous for its own Preservation, and puts out his utmost force to do the will of Heaven, because the very next Consideration to back it on to all that is good, is the heroick thoughts of its Noble duration. Methinks the casting of an eye upon these Reflections is sufficiently able to affright all men from base and ignoble Actions, and to inspire them with all heroical, venerable, and most noble Designs, and raise them above all the perishing Glories of this despicable World, for so even the very best things here below may truly be termed; for the truth of this Theory hath been long ago wisely asserted: What then remains but that we every moment remind ourselves of our daily duty both to God and our Neighbour, and our Selves. First, and above all, to God the Maker of the World, and Creator of Angels, in paying of him that Worship and Hommage which is so justly due from us, and all his Creatures, to his Great and Venerable Name. And then Secondly, our duty to our Neighbours, which consists in our Charity and good Will towards him; being concerned with an extraordinary Care for his Soul, which is of so great value that it cost no less a price than the dearest Bloud of Christ, the only true begotten,

forgotten, and well beloved Son of God to Re-
 deem it. And Thirly, to our Selves, in being
 Temperate and Chast, Retired and Humble,
 Modest and Grave, Secure and Sequestred from
 the World, and being devoted and free to God
 alone, embracing of him because he is the Joy
 of the Heart, and the Comfort of the Soul, and
 the Delight of the Spirit, the Wing of the Mind,
 and the Voice of the Tongue, and Musick to
 the Ear, Deliciousness to the Taste, a Repose
 in the Night, and a Shadow in the Day, a Co-
 vering in the Summer, a Refuge in the Winter,
 and a Guide by Day, and a Protector by Night,
 and all other desirable and blisful Comforts that
 Heart can wish for, or Tongue can expresse, or
 Desire can crave. Who then cannot but great-
 ly desire worthily to adore this Stupendious,
 Sublime, Supreme, Unwardable Goodness, that
 is always ready to do such great and exceed-
 ing good things for us. Good God ! what is
 miserable man, that thou shouldest do such
 great things for him ? who cannot but be ra-
 vished with the looking back upon this transcen-
 dent Goodness of God that cannot be set forth in
 Words, nor Reckoned nor Counted by Arith-
 metical Figures, but the best way to expresse it
 is by the declaring of it by an exact holy Life ;
 which is to be performed no otherways but by
 daily casting up of our Accounts, and hourly con-
 tinuing to begin better Obedience, that so at last
 we may become perfect in Christ Jesus. But
 let not our Obedience consist in the glibbiness of
 the

the Tongue only, but in Peace, Duty, and Fidelity of the Mind also : For when the Mind and Will is brought to a settled Consistency upon God, then it is also easie to have the Heart, and Hand, and Head, and Feet, and every Member in subjection too ; for 'tis not the dexterous glibbiness of the Tongue that can put a man into the Favour of God, but it is the rejoycing Obedience of the Heart and Life. 'Tis true indeed, the gifts of the Tongue are to be valued, and not to be slighted, neglected, or despised ; but when it goes no further than the Tongue, or the Brain, and settles not its residence in the Throne of the well composed Heart, 'tis not only not accepted by God, but even rejected by him. What infinite Reason then have we to watch our Selves, and be upon our perpetual Guards, that we may never deceive our Selves, nor yet suffer the Devil to deceive us ; for he is an acting, crafty Sophister, and lays many Baits to deceive us, because we are weak and unskilful of his Magick Policy ; for 'tis not wholly unknown how many ways he seeks to deceive us both by his Knowledge and Subtilty. And first for his Knowledge, which is very great ; for he is supposed to know all things that does appertain to us, but only our Thoughts, and them he knows not, because the knowledge of them does appertain to God alone, who foreknows and foresees them long before they are. *Psal. 139. 1.* for it is sad, that the Angels themselves knows not our Thoughts, but God hath

hath reserved this Propriety to himself alone:
 for thou, O Lord, knowest all things; but thy
 servants, and thy Creatures, and rebellious
 spirits know nothing in comparison of thee.
 But by our Actions indeed the Devil does often
 guess our Intentions. But then Secondly, for
 his Subtilty, it is very great; because he is an
 unseen Spirit, and cannot be discerned by mor-
 tal Eyes, by which advantage he hath the more
 force against us; for if we could see him, pos-
 sibly we might shun and avoid him: But seeing
 that he is so Cunning, so Strong and Powerful,
 we ought by all means to pray to God to de-
 fend us from him, because that we can go no
 whither where the Devil cannot find us: For the
 change of place does not secure us from him.
 O God, we pray thee, let us not be so foolish
 as to cast our selves into his Snares; but do
 thou stand by us, O God, to defend us against
 his Snares; Subtilty, and Temptations, who
 does foment even the Reliques of his own Table,
 and abominate even his own Dainties; and al-
 though this dark Enemy of Souls does undoubt-
 edly know, that he shall have a peculiar punish-
 ment for every Soul that he does tempt, yet
 he ceaseth not to tempt as many as he can de-
 ceive, although he knows that his own punish-
 ment at the same time is inhaunced by their
 consenting to his Hellish Allurements and Tem-
 ptations; yet he goes on to tempt and deceive
 men, and although he knows, that his own tor-
 ments are increased by so doing, and then he

also flatters them with a false Peace, and fills their Minds with Security, and will not suffer them to see their own danger and miserable Condition, but endeavours to hurry them blindfold into the Abyſs of darkneſs and miserable Torment, where the Worm never dyes, nor the Fire ever is quenched, but remains fresh and ſcorch in thoſe durable Flames, where multitudes of evil Spirits are continually Tempting and Tormenting one the other; and whileſt we are on Earth, he (the Devil) ceaſeth not day nor night, but labours to make men like to himſelf, whoſe Mind is always ſubject to wrath and therefore cannot ſee in God's Glaſs, but is mutable, changeable, and full of evil Conſiderations and Devices, even againſt all Men: But then our Comfort is, that Victory is always on our ſide if we reſiſt him. For St. James ſaith Chap. 4. Ver. 13. *Reſiſt the Devil, and he will fly from you*; that is, he ſhall have no Dominion over you, but you ſhall overcome him, and tread him under your Feet. For our Grand Enemy hath no Power to underſtand what is in the Minds of men, for his Knowledge is only Conjectural, therefore we may pray to God againſt him, and thereby victoriously overcome him; for there is none, but God alone, that knows the intention of man's Mind: For although the Devil doth conjecture by men's Actions what is within them, and thereby lay ſtrong Assaults to tempt and deceive them, according as he ſees occaſions: Yet till men do
conſent

consent to him, he can do them no harm; for the light of God's Spirit does divert mens Hearts, that they may not be overcome by the strongest Temptations, nor yield to the Devices that they are assaulted with. For although our Adversaries are so many as that their number is next to Infinite, yet still there are more with us than are against us, 2 *King*. 6. 16. For the good Angels are more ready and powerful to help, protect and assist us, than the Evil ones can be to assault and surprise us. For this we know, that God is on our sides, and his Goodness will protect and defend us from the Malice of all evil and corruptible Spirits, how strong and powerful soever they may be. For those subdued Spirits shall still be in Subjection under our Feet, so long as we fix our dependance upon God, and rely upon him who hath promised to be Strong in our Weakness. Surely then the Troops of Hell can have no Power nor Authority against us; For who can be foiled that is defended by the power of God? For when we consider that the Almighty is so Compassionate to our Conflicts of Spirit, we need not to doubt but he will with speed by his holy Angels deliver us from them; for God will be strong in their strength for us. In the next place then, let us bless and praise God for these glorious Assistances which his Wisdom does afford us; for they have not only Knowledge how to do us Good, but also Authority and Power too; and when both of these concur in one, how can they fail

of effecting that, which they undertook : But whether of these twain are most eminent in these blessed Spirits, it is not easie to determine. But so perfectly Knowing are these blessed Spirits, that they are styled by the Name of Intelligences, as if their very Being were made up of Understanding : For there is nothing in the whole compass of this large Vennours that is hid from their Eyes, but only the Cloffet of mans Heart, that is locked up from them, as reserved solely to their Maker ; yet so as they can by some insensible Chinks of those secret Notifications which falls from us look into them also ; and all other things likewise, whether Secrets of Nature, or all other Events, or close Counsels, are as open to their Sight, as the most visible Objects are to ours ; and yet they do not, as we are wont, look through the dim and hoary Spectacles of Sense or Understanding, but as clear Mirrours they receive at once the full Presentations of all Intelligible things ; having besides that connatural Light, which is Universally in them all, certain special Illuminations from the Father of Lights, which makes these heavenly Spirits not only know things as they are in themselves, and in their inward and immediate Causes, but do immediately and clearly behold the first and universal Cause of all things, and that in his Glorious Essence : How much more then do they know our shallow Dispositions, Affections and Inclinations, which peep out of the Windows of our Hearts, together with

with all Perils, Causes and Events that are incident unto us. May we therefore be careful to walk always wise and worthy in the midst of these able and watchful Overseers ; for so are we observed, as if Heaven were all Eyes. Let us pray then that under this blessed Vigilance the Powers of Hell may never surprise us with Suddenness , nor circumvent us by Subtilty ; for this we know , that they will not spare to use their Advantages : But, O ye Tutelar Spirits, ye well know our Weakness and their Strength, our Unwiseness and their Craft, their deadly Machinations and our miserable Obnoxiousness : But, O ye blessed Angels, we know your Love to Mankind, and Fidelity to your Maker, is no whit less than your Knowledge, so as your Charge cannot miscarry. For as you always enjoy the Beatifick Vision, so also your Eyes are never off from these little ones , *St. Matth. 18. 10.* So your Blessedness is no more separable from our Safety , than you are from your Pleasureable Enjoyments.

Of the kind Offices of God's holy Angels to us Poor Mortals.

BUT although we see you not, O ye venerable Spirits, we know that ye are sent from God to administer to our Necessities for our good, *Heb. 1. 14.* For God, that made

both you and us, hath told us your task ; as there are many Millions of you attending the Glorious Throne of your Creator, and Singing perpetual Hallelujahs to God in the highest Heavens ; so there are innumerable of you employed by God in governing and ordering of these inferior Habitations, and in executing of the Commands which ye receive from the Almighty, that he may lead us in our way, and instruct us in our business, and provide for us, and fit us for our Vocations, and dispose of our Opportunities for the good of our selves, and others; one while ye foretel our Dangers, and another while ye comfort our Afflictions ; and another time ye will be striven with for a Blessing, as *Jacob* did, *Gen. 32. 24. 26.* one while ye resist our evil Courses, and another time ye encourage our Devotions, as ye did *S. Paul, Silas, Cornelius*, and others, *Acts 10. 7.* Another time ye preserve us from Danger and Death, as the Three Children in the midst of the burning Fiery Furnace; one while ye restrain our Presumptuousness, and another while ye excite our Courage. Sometimes refreshing and chearing of us in Suffering, as the Apostles, and another while preventing Dangers falling upon us ; and many other Friendly Offices, both of curing our Bodies from Diseases, and carrying our Souls up into Glory. But it is endless to mention all your kind Offices, and therefore I shall content my self with these. For how often have God's holy Angels been our secret Physicians, when

Natural helps hath given us over; and many
 thousand Dangers they have delivered us from,
 when our Eyes have seen neither the Dangers
 that did assault us, nor the Angels that did pre-
 sent them: And thus, and a thousand other
 ways, does God conveigh to us of his Satisfying
 good. And now what great Thanks, Worship,
 and Veneration do we owe to our merciful
 Creator for these his blessed Helps and Assistan-
 ces to us in our way to Heaven. Let us conti-
 nually implore his Mercy, that he may ever
 afford us these blessed Helps; for then what
 can hurt us, whilst the good Angels protecteth
 us? For they are both Wise, Strong and Pow-
 erfull, insomuch that one of them will make up
 a World of Power, and each one so knowing
 as to contain a World of Wisdom, and all of
 them so innumerable many that their number
 is next to infinite; and all this numberless
 number so perfectly united in one Celestial
 Quire, that they are all an entire Communion
 under the Laws and Government of their Sove-
 reign Creator, which is the cause that they
 are become a compleat World of Spirits, invi-
 sible, living, and moving both within and above
 this visible Globe of the ineternal World. And
 after them meet we with the Glorious Souls of
 the Just, who are now let loose from these Pri-
 sons of our Bodies of Clay, and do now enjoy
 Happiness, and after the Resurrection shall en-
 joy the full Liberty of Heaven. For being in
 the Last Great day reunited to their then im-

mortal Bodies, and to their most Glorious Head shall then possess a World of everlasting blissful Happiness. May we therefore silently adore that one transcendent Self-being, an infinite Essence in three most Glorious Persons, the most Blessed Deity which was the Author both of Angels and Blessed Spirits ; for this Three in One, and One in Three , filleth Heaven and Earth with the Majesty of his Glory. O my Soul, may thy Thoughts ever dwell upon the Glorification of this most Glorious King ; where the more they are fixed the more they shall find themselves ravished and swallowed up in the Adoration of this Glorious Essence, who is the Fountain of Life, and the infinite Self-existing Essence, who hath given Life to every illuminated Soul. May we therefore look about us with Eyes of Faith, to see that lively and invisible Power which governs and comprehends the Hearts of all men, and gives them Grace to be fore-armed against the Fear of Death, by a Virtuous and a Pious Life ; for as the Eye of Sense serves only to view the goodly Frame and Fabrick of the Creation, so the Eye of our Minds is to be imployed in the beholding of the Glories of the Celestial Paradise , where there is great store of abundant glorious Wonders : For that is the Spiritual and Intellectual World which is worthy to take up the Thoughts of our Hearts day and night, in continual meditating on the Glories above. Let no man therefore doubt of this happy Being , because
the

the Eyes of his Body never saw it : For if for this reason he might doubt it, he would have the same reason to doubt whether he had a Soul in his Body or no, because his bodily Eyes never saw that neither ; yet he knows assuredly that he hath a Soul within him, because that by it he Liveth and fetcheth his daily Breath, so long a God permitteth it to continue in him, till at last he sends for it by his holy Angels to carry it to his long home ; and then alas the Body quickly turns to Putrefaction. Let us then believe more than our bodily Eyes can see, because they cannot meet with many Objects, which it is material that we should believe ; as that there are myriads of holy Angels, which are all most powerful Creatures both to Save or to Destroy ; when they shall receive Authority from God their Creator ; and also of the number of the Spirits of Just men made Perfect, *Heb. 12. 22, 23.* And this the very Atheists and Wicked men do even prove, although it be but by arguing against it ; for what but a Spirit could inable men to argue against Spirits. And therefore methinks all that have but that little light of Reason, as to know that they have Souls within them, must needs believe that there are a world of Spirits which they see not ; if from no other grounds, yet out of that Analogy which they cannot but find betwixt this lesser and that greater World. For as this little World of man consists of an outward visible Body , and an inward spiritual Soul , which gives

gives Life and Motion to that original Frame; so the Celestial Being above consists of that unwardable Treasure, God blessed for ever, and holy Angels, and blessed Spirits, with Cherubins and Seraphins, and all other divine Angelical Orders, which for Place and Degrees do succeed and exceed each other. For *St. Paul* tells us of Thrones, Dominions, Principalities and Powers, *Colof. i. 16.* and *Ephes. i. 21.* Angels and Arch-angels in the region of Blessedness; and we cannot be so mean conceited, as to think all these Distinctions to be but one Class of Spirits, no, surely they are distinctions of divers Orders and Degrees; but what their several Ranks, Orders, Offices and Employments are, he were not more unwise that could tell, than he is bold that dares speak: Let us rather with modesty believe, than dare to presume to declare or pretend to know; for these are the Secrets which God hath reserved to himself, and hidden from us. And therefore we ought not nicely to inquire after them, but rather to study a holy Life; and how to oblige the World by being full of good Works, that we may be partakers of the Mansions of Heaven, where nothing but Perfection dwells, but even Perfection it self hath degrees; and as the glorified Souls so also the blessed Angels have their highest Excellencies and Glories too. For he that would be known for the God of Order upon Earth hath observed no doubt a most exact Order in his Court of Heaven, where His Majesties residence

nce hath most chiefly its Situation ; for he,
 the great *Jehovah*, dwelleth not in Temples
 made with hands, but in the highest Heavens,
 and in things made by Heavens wisdom, *i. e.* I
 mean in the hearts of the Faithful, who diligently
 serve the Lord both in Spirit, Soul and Body,
 who, when he sent his Holy and Blessed Son to
 this lower World to Redeem Mankind from
 both the Guilt and Punishment of Sin, did not
 agree that he should come in the lustre and
 Majesty of those his Blessed Creatures, the Holy
 Angels, but in the likeness of Sinful Man, for
 whom he gave himself for a Ransom to Re-
 deem them first from Sin, and then from Death
 eternal, and from the Jaws of Hell, and ad-
 vance them to the Glories of Heaven, that Bliss-
 ful Habitation, where God's Angels reside and
 dwell. Let the admiration of this wonderful
 Love of Christ influence our Minds, and excite
 our Love to Glorify his Majesty, who hath
 done such great things for us, to Redeem us
 from Eternal Death, by the Ransom of his own
 Untainted, Holy and most Innocent Blood : Now
 what returns of Goodness can our Hearts make
 to God for such unexpressible Love and Kind-
 ness ; O Lord, we pray thee to enlarge our
 Desires, and inflame our Hearts with all possi-
 ble returns of Love, Gratitude and Kindness
 to thee, the Fountain of all Wisdom, Love and
 Kindness. O let our Souls be made more Hum-
 ble, more Holy, and more like to thee, our
 Wisdom, our Health, our Joy, our Crown and
 Life,

Life, one which all our Hope depends. Although we cannot comprehend thee, O God, according as we do heartily desire ; yet let us wonder at thy superabundant Love, and adore thy exceeding and unsearcheable Wisdom, in sending of thy Son from the Throne of Glory, for the sake of us even his Enemies : Surely this, O God, was Love surpassing all Love ; for thou to become Man, was a greater wonder, than for all things to have been retracted to their first nothing ; and therefore let this great wonder not only swim for a while in our Brain, but sink deeply in our Hearts, and move and sway our Affections to the pursuing of their former undertaking, even the Glorification of our great Redeemer, who might have sent this Gracious Message by the Hand of his Glorious Angels, those Ministering Spirits, that do continually attend on his Throne ; and even this had been a mysterious wonder ; but then how much more, when he so pleases to hide and cover, and, as it were, disguise his Deity, and take our Flesh upon him, and not only so, but also to Dye the Shameful Death of the Cross, for us Sinful Creatures, that lay Gasping in our Gore, had not this Sovereign Remedy come to reprieve us from this deplorable condition. O that our Souls were able to give thee due Praises for this unfathomable Mercy and Goodness. O Lord, I beseech thee to inliven, employ, quicken and lift up my whole Soul unto thee, that we may be able, worthily to praise thy Holy, Venerable

able and most Secret Name : To this end fix
our Minds wholly upon thee, that our Souls
may continually be lifted up in Devotions and
Prayers to thee the King of Golry, that our
Hearts being edified, our Souls may be also
purified and sanctified, that when we shall
change this place of Misery, we may enjoy
a place of Bliss, Pleasure, Comfort and Satis-
sfaction, and remain with God for ever and
ever, World without end, Amen : For this is
our Confidence and Trust in thee, O God,
which is one of the highest Acts of all Religion,
for it is that which gives Life, Vigour and Ex-
tacy to our very Prayers, without which, we
have no ground at all to expect that they
should be answered ; and this is it that excites
and elevates our Minds, and moves our Souls
to lift up themselves in Praise and Thanks to
God, that we, with the multitude of Heavenly
Host, may celebrate Divine Anthems, *Glory*
to God in the highest, peace and good will towards Men.
O thou who art the God of all and every Being,
and yet wast made a little inferior to the An-
gels, and even to receive some Spiritual help
from the Hand of an Angel, for lo there ap-
peared Angels from Heaven, strengthening of
thee, *Luke 22. 15.* O the deep Humility of
God manifest in the Flesh to destroy the Works
of the Devil. O thou that art justified in the
Spirit, justify me, I beseech thee, and save my
Spirit, and not only my Spirit, but also my
Soul and Body too, in the day of my appear-
ing

ing before thee: But for this, O Lord, on thee we all justly depend, because I do even now by the eye of my Mind behold and see thee both attended upon in that Heavenly Progress and welcomed into that Imperial Heaven, where the Angels on thee perpetually attend, even innumerable Troops of Glories, Spiritual Beings, and they continually see, behold and adore thee, and with them there is a World of Faithful Souls, that both have, and do believe, and because Believing, are saved, which have discerned the clear light of the Truth, and the powerful rule and design of the Blessed Gospel, which directs to all true Believers abundance of Comforts. O Lord, we beseech thee to unvail to us those Beatifick Beams, and let them no longer be hid from our eyes, but open to us the sweet Influences of Light, and fill us with Joy arising from thy self, that we may be no more disturbed with Fear, Sorrow or Pains, or sad Apprehensions of evil Illusions of the Night, which, without thy prevention, would hugely surprize us; for if we Men should but see an Angel, this would even be a matter of much wonder and astonishment without thy All-mighty and All-sufficient Support and Protection; but how much more a wonder is it for an Angel to see God to become Man: Pause here a while, O my Soul, and also behold this wonder, seen of Angels, in this the Charge concerns an Infinite Subject; the Spectators are Holy Angels, and the wonder gazed at, is, God made Man

Man to destroy Sin in the Flesh, and justifie the Grace of God in the Spirit: But are the Angels Substances only, or are they things of Imaginations alone, or Extemporary Representations? This I shall not determin, but leave to the Judgment of the Learned; but this I may say, that they are Spiritual and Holy, and often assume the shape of innocent and young Children; because our Saviour saith, that *of such is the Kingdom of Heaven*; and that *their Angels always behold the Face of my Father which is in Heaven*, S. Matth. 18. 10. And other times they assume the shape of little Children, only they are seen with Wings and curious Countenances, which far exceed the fairest of Mortal Creatures. For *Isaiab* saith, Chap. 6. Ver. 1, 2. That he saw the Lord sitting upon his Throne, high and lifted up; and his Train filled the Temple; and above it stood the Serraphins, each one had Six Wings, with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly; that is, when these Bright Spirits approached the Presence of Almighty God, they covered their Faces, as not worthy to behold the Glory of his Presence; and with twain they covered their Feet, that is, were humble, and remembred of what they were made, even of nothing, and with twain they did fly, that is, did the Will of God with swiftness and alacrity; and if these Divine Spirits approach God with such Shame, Reverence, Fear and Attention. What Privilege

ledge; O God, dost thou give to Sinful Man daily to make his Addresses to thee; to implore thy Grace; and the Protection of the Wise Angels; who are always ready to assist us in our way to Heaven? May we then imitate the Holy Angels, and strive mightily to do the Will of Heaven, with the same Rejoycing swiftness as they do; but by the way; let us take notice of the Compassionate Women, that followed our Saviour, Lamenting the bitter Pains that he was to suffer for us; and let us be something stirred up by their Pious Tears, who followed our Lord, even when his Disciples forsook him, that we may be also Compassionate, as they were. And although our Saviour is advanced into the highest Heavens; and therefore now we have no cause to lament his Sufferings, because that they were the cause of our Salvation, for *by his Stripes ye are Healed*, yet we may daily behold him in his poor Members, whom we ought to relieve and cherish for his sake; and that because he hath given us Ability to do it, and puts Opportunities into our Hands, and also commands by his Holy Apostle, *Gal. 6. 10. As we have opportunity to do good to all Men, and especially to them who are of the Household of Faith*; but here indeed is a thing greatly to be lamented, that the Poor, we have to relieve, are so ill deserving; and such Enemies of God, by their Wicked Actions, that we have not that encouragement of their being of the Household of Faith; but however they had at first the Image

of God instamp'd upon them, before they had defaced it by their ill Manners ; and it may be renewed upon them again by Repentance, when God is pleas'd to reinstancpt his Image upon them, by renewing of his Grace in them : And therefore we ought to relieve them for those and many other reasons ; but these may suffice at present ; for our Charity will certainly be rewarded, although the person be not so deserving as could be wish'd : For God is the rewarder of all good Works, and great will be the advantage be of Charitable Benevolence ; For Heaven will always be a rewarding of the good Works that have been done upon Earth ; then let this great comfortable Promise suffice to encourage Mens Charity : Besides, the Holy Angels behold the good Works that are done upon Earth, and carry up News with Gratulation to Heaven ; as they brought down the Glad Tidings of our Saviour's being born in *Berthelem* ; and likewise they visit and support us in trouble, necessity and distress, as that beneficent Spirit did, that visited *St. Peter* in Prison, shook off his Chains, threw open the Iron Gates, and rescued him, *Acts* 12. 7. And what are those Spirits that shall be God's Reapers at the end of the World ; but comfortable, reviving Spirits to the good, to distribute to Men their rewards from God ; and declare to all the World the Great Powers of God : Surely then these Holy Spirits are more than Supernatural Fancy : For was not *Gabriel* such

that brought the happy News of a Saviour to the Blessed Virgin: And the Angel that appeared to *Daniel*, and said, O Man, gratefully beloved, for these was surely more than a mere Imaginary Fancy: For *Daniel* said, that there stood before him, as the appearance of a Man, *Dan.* 8. 15. And what are all those Blessed Spirits whereof both Testaments are so full; which God was pleased to employ with his frequent Messages, and were as Embassadors from Heaven to Earth, to declare the Divine Will of God to Man: Therefore surely the Angels are truly existing Spirits, as may appear both by their Power, Strength, Wisdom, Knowledge and Skill, because they are Intellectual, Powerful Creatures; for it could not be the supernatural Apparitions of Fancy only, that could in one night smite all the First Born of the Land of *Egypt*. It was also more than an ordinary Power that could destroy in one Night an Hundred and Fourscore and Five Thousand *A Assyrians*, *Isaiah* 37. 36. For behold in the Morning that they were all dead Corps. Could this be done by any other Acts, than of Living and Powerful Agents. Let then our Faith and Reason be perswaded of the Truth of these things, though unseen by the Eyes of our Bodies; yet we believe it from Scripture Testimony, for that the certainty of these Truths; that the Blessed Angels, whose Actions are according to their Spiritual Nature, which is agreeable to their substances; but their Eyes and Bodys too are like to themselves,

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Spiritual; and therefore not easie to be seen of Men, but as concerning their Orders, no doubt but they are many: But it is supposed, that there is but one general Condition of those Angelical Attendants on the Throne of the Almighty; but as for these things, we need not search into them, but rather enquire after the Conditions of our own Salvation: For, O ye Blessed and Immortal Glorious Spirits, Who can know you but those that are of you? Alas! This Soul of mine knows not it self, and how then should it know you? But our Minds indeed may conceive of you more than our Eyes can see of you, because he, that made you, hath given us some little glimps of your Nature, which is sub-divine, and your Properties which are many, your Endowments which are great. And now let us weakly, as we may, recount this to God's Glory. O Lord, I pray thee, forgive me in that I have been slack in returning of Praises to thee for their invisible Assistances to me; for although I have forgotten their presence, yet by thy Command, O God, they have not failed to take care of me, when I have slept, they have watched for me; and when I have been in danger, they have rescued me from Ten Thousand Deaths, and Millions of Disasters, that daily attend me, and had been my Ruin, had not their Assistance continually prevented me, and rescued me from danger; and yet O God, how apt have I been to turn my Eyes to other Objects, and neglect to give thee

Thanks for those and many more great Deliverances, which thou hast wrought for me, by their great Assistance: For these beneficent Spirits have ever Graciously attended me, without any Intermision from the first hour of my Birth, to this present moment; and therefore I hope, that I shall never absent my self from these my good Guardians and Protectors, till they shall have presented my precious Soul to her final Glory. O when will this Dust and Clay be washed out of my Eyes, that I may behold, together with thy Presence, the Numbers, the Beauties and Excellencies of those my ever present Guardians, whose Power is so great, that it is said of one Angel, that he is able at his Makers Command and Appointment, to retract the whole World to nothing, or to its first causes; and if the power of one be so great, what must needs Multitudes of them be? For it is said of one single Angel, that his Nature is so eminently strong, that it far surmounts any part of the visible Creation. Good God! What then shall we say to those, next to infinite, Numbers of Majestical Spirits, wherewith the Great and Almighty God of Heaven hath furnished his Throne and Footstool? But they are so much unknown to both the Wise and Learned'st of Men, that I cannot approve of those that would take upon them to compute the Number of them, so as to say, that if all Men should be reckoned up from the First *Adam*, to the last Man that should stand upon the Earth;

Earth ; there might be to each Man assigned, more than ten Angels. Though it is true as *Daniel* speaks, *Chap. 7. Ver. 10.* That certainly there were a Thousand Thousand ministring unto him, and Ten Thousand times Ten Thousand stood before him ; but surely as *Bildad the Shuhite* said, *Job 25. 2.* That these Mighty Armies are past numbering with poor Mortal Men ; so that *Dionysius* says, that the Angels, of but one Rank, are more than can be comprehended by any Arithmetical Number ; and so likewise *St. Gregory*, who determines them numberless to any, but only to God that made them ; therefore surely to Men they are innumerable. And now, O Majesty of Heaven, how do this set forth thy Mighty Omnipotent Power, who art attended by such Troops of Divine Spirits ? For we conceive of these Mighty Angels to have each of them, an equal, perfect, absolute Life and Being of his own, which he hath received, as a free Gift, from his Great Sovereign. O Great Creator, when shall we admire thee in any sufficient measure, who art continually adored by these Glorious, Powerful and Wise Spirits ? O Lord, we implore thy great Goodness, that we may be Partakers of their Assistance, and then we shall not fail of being safe by thy great Mercy under their Protection ; for when thou givest the word of Charge to them, we are as safe under the Protection of one, as by the Guard of many ; insomuch that if one Angel Guard a Million of Men, they cannot fail of being

safe under his Powerful Tuition; surely then
 now that we are guarded by Millions of Angels,
 the Malice of Hell cannot prevail against us,
 nor the Evil Spirits have any Dominion over us;
 for since a World of good Spirits guard us, surely
 I am that the Evil ones cannot hurt us; for
 though they are also Powerful, yet they are
 kept under Chains, and we are gratefully to
 blame if we come within the reach of them.
 For as a Learned Man writes, that person
 must needs be unwise, that is either devoured
 or hurt by a Lion or a Tiger, that is kept under
 Chains, for though he foams and roars, yet
 we keep out of his Clutches, he cannot offer
 any Violence to us: Therefore by the great
 Power of God, we are able to withstand and
 resist Temptations, and to overcome the fiery
 Darts of the Devil; for this, by God's Mercy,
 a good Believer is able to do, especially when
 we are assisted by the Guidance of God's Holy
 Angels; for their strength and skill are both
 irresistible, and especially if we join and con-
 cern with them, we may be delivered the sooner
 by them; but their power is all derived from
 God, who gives them Being and Activity to
 sway their strength according to God's Divine
 Pleasure: Wherefore seeing their Ability is so
 great, both to save and destroy, what great
 cause have Men to walk worthy of their Pre-
 sence and Protection? For some say of the An-
 gels, that one of them is of such Power, that
 he were able to govern all Corporeal Creatures

of the World: What need have we then to fear the Evil Spirits hurting of us; for one Angel is alone able, by God's Assistance, to chase whole Troops of negligent Spirits from us; for the Power of the evil Spirits is abated and restrained by the over-ruling Power and Order of God's Divine Justice and Mercy; for this so daunts these Evil, Mighty, Insolent Spirits; so that they cannot stand before one of God's Glorious Angels, nor prevail any further than God's most Wise Providence shall permit for his own most Holy Purposes; but however it becomes us to be very watchful against the Stratagems of the Devil, which are many: For St. Paul saith, *Ephes. 6 12*. We are not ignorant of his Devices; and though we have the Promises of God to protect us, which always stand firm, yet we must be industrious too, for our own safety, unless we force God to give us up to our selves, and then we should be exposed to all the Malice of Hell; therefore it becometh us to second God's Promises with our own Endeavours, that God may give a Blessing to them, and then we shall be on the safest side; for although the number of these evil Spirits be great, and their power evident and mighty, yet God's Promises fail not, for our good to put a restraint upon them; for Victory is always on our side, if we resist them: Yea although when at first they lost their Station, they did not lose their Strength; yet there is a restraint put upon them, insomuch that a wary Christian by God's Blessing, may escape

them, yea though the greedy voracity of the Devil seeks continually whom he may devour; yet God gives inward Grace and Assistance to every honest-hearted Christian to escape and resist him, and all his Power and Malice: For they are styled by him, that knew them, to be both Principalities and Powers, and Rulers of the Darknes of this World, *Colos. 1. 16.* and *Eph. 6. 12.* But yet still a holy Soul is not, nor will not be taken by their assaults; for God hath promised to overcome in him, and for him. Therefore every innocent Soul is better than all the Treasures upon the Earth; for this Soul is part of the Treasures of Heaven, and full of abundance of Divine Riches, for these have not been tainted by the Poysonous quality of the Devil. Surely these are they, that shall follow the Lamb wheresoever he goeth; for they have been fervent in the Service of God, and therefore he will make them part of the Divine Council of Heaven; for they have done nothing contrary to Meekness and Peace, nor at any time resisted the Goodness, nor forsaken the Grace, of God, but imbraced it, when it was so freely offered to them; therefore God will exalt them at his right hand, to praise his Name for ever: For God's Mercy, that satisfying Good, shall refresh their Souls for ever. Let us not then be any other than the true, sincere Servants of God; for how vanishing are the good Desires of bad men, that is, when their Hearts are not sincere and right towards

God,

God, then they are exposed both to the Snares of the Tempter, the Wrath of God, and the Corruptions of their own Hearts ; all which are very desperate Judgments, and from which I pray God to deliver us all. Therefore, O Lord, protect us from the assaults of the Devil, and his Treachery, who Conflicts where he Prevails not, and greatly Torments where he Overcomes ; for he that is a Torment to himself can surely be no other to those whom he Tempts. For 'tis said, every one of the damned Spirits does continually carry his Hell about him wherever he goeth ; yet doubtless there are degrees of their Torments too , for in the nethermost Pit there is a greater Punishment, and a lesser, but from every sort of such Punishment I pray God to deliver us all. *Amen.* For Secondly, you see the Swine in the Gospel, how they do beg our Saviour, that they might not be commanded to go to the deep reprobate Souls in the burning Lake, there to be Partakers of their Pain, and Objects of their Fury. For no sooner is the living Spirit of man dislodged from the Body, but it is presently presented, as in a privy Sessions, to her Judge, to receive her irresistible Doom of Weal or Woe ; and the Sentence is instantly seconded by an answerable Executioner ; the good Angels, as glad Actors in the happy Instalment of the Just in their Glory ; and the evil Angels seizing on the guilty Souls, and dragging them to eternal Misery, from which there is no Redemption ;
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for then they are justly past all hopes of Happiness. For whosoever would not in their Life time endeavour to avoid it, by doing the Will of God, have justly no cause to complain that they are there tormented; for in their Life time God set Life and Death before them, and they might have chused whether they would; and therefore if they are now filled with more than conceivable Anguish, they may blame their own wicked Life for it. For God must needs be just to punish their Sin, unless they repent of it, with Eternal punishment, which consists of Horrour and Anguish, Torment and Woe, which is to consummate the Divine Vengeance, Despair and an impossibility of Release or Intermission, perpetually Dying and yet perpetually Living in Death, that can never end, where there is the utter loss of God's presence, which is as bad as a thousand Hells, if you will believe *Saint Chrysostom*, who thought so: But then as for good Souls, they are in Glory, like to the holy Angels, for they are continually bathing of themselves in the Celestial blis of the presence and fruition of the eternal God, and therefore are fully satisfied with unspeakable Joy and Happiness: So that they cannot so much as desire more, for having now met with their Welcom Pardons, their Souls and Bodies being reunited together again, and they then being possessed of a new glorified Body, they must needs superabound with Gladness, and imploy their Eternity of Life in perpetual Hal-
lelujahs

Ielujahs to him that sitteth upon the Throne ;
 and that we may be of those that shall sing that
 happy Song, let us pray, with *St. Bernard*, that
 the Heel of our Life might be kept safe from
 the Serpent, that he may not find in us where
 to fix his Sting ; and for this cause it was, that
 in former time good Souls were wont to be so
 prevalent to hearten themselves against the
 faint pulse of Death, with the strongest Spiritual
 Cordial of the blessed Eucharist, which hath
 yielded them great vigour of Consolation, that
 they have boldly bid defiance to all the Spirits
 of Darknes, and, in spight of all those assaults,
 have laid themselves down in Peace. For Thou,
 O God, does still go on to restrain them, and
 strengthen us. O stand by me in my last Com-
 bate, that by thy Strength I may be Faithful
 unto Death that thou mayest give me a Crown
 of Life. And to this end, let me be full of
 the desires of partaking of all good Works
 that my little Ability is capable of performing ;
 and give me grace to use all my endeavours
 to lead a godly Life, that I may dye a hap-
 py and a blessed Death. For eternal Life is
 to be had by no other means but through
 the wholesom Fountain of Grace ; for it is
 Righteousness that upholds a mans Head at
 Death : Methinks this should cause even the
 Hypocrite to desire to be made partaker of a
 good Life, and to avoid the froth of *Evil-speak-*
ing, and as our Catechism hath it, *Lying and*
Slandering ; and that upon this Account our
 Death

Death may not be bitter to us, but may make us (as it does usually make men) desire, to reckon with the Searcher of all mens Hearts, that we may be prepared to dye in the Lord, which is the greatest Happiness that any one can attain too ; for this puts us in a capacity of having a thread of that unknown Felicity. This is the happy Fortune of all wise Christians; for the only course not to be hurt of Death is to think, that we are daily going out of this World. This is the one good way to dispose and prepare our Souls for Death, that we may obtain eternal Life, and become like to the holy Angels, who are nearest in Place and Nature to the Majesty of the Highest ; and therefore they do participate most of his Power, and do exercise it in obedience to his Sovereignty : For the Angels are his immediate Subordinates, and therefore are the means, whereby he executes his illustrious and unlimited Power in all material Causes upon the whole created World. Infomuch that they have been taken for the great Jehovah himself, by *Hagar*, and *Manoah* and his Wife, *Joel* 3. 11. *Gen.* 16. 3. *Judges* 13. yea by the better Eyes of the Fathers of the Faithful, who forsook the love of Vanity, and effectually cleaved to Piety ; and so all that are in the state of Grace are in some close complication prepared for Death, and a preparation of this is a worthy honour to be fit to dye. It is therefore a great Mercy, when we are become dutiful and willing to take the stroke of
Death

Death upon us, which is part of our Obedience to be willing to leave an earthly Paradise, which this Earth indeed may seem to some, but to very few; for here are so many Troubles and Crosses that it cannot be any true Paradise, but a false Delusion to those that esteem it so. Therefore it is good for us to know this Speculatively, that we may avoid the knowledge of it Experimentally. This may wisely forewarn us, that we may be fitted for a holy Rest, as *Moses* was who dyed at the Mouth of the Lord, or by a Kiss of the Lord's Mouth: Let us, like him, be perfect in Innocency, and wisely make sure of Eternal Rest, that we may have an everlasting Communion with Father, Son, and Holy Ghost, and then this will make us not lose or diminish our desire to Dye, after which we shall be Perfect; but in the mean time, let us gain strength in Grace, and then we shall be so perfect even in our Health as to desire to Dye, which is a good Evidence of our Faith in Christ, who hath assured us of the Resurrection to Eternal Life, and by his Death entirely reconciled us to his Father, by the shedding of his dearest Blood: And now since Death is the indication of God, he hath also appointed it to be the way and entrance to endless Life and Glory. Fourthly, for at Death begins the Joy and Glory of every Pious and Blessed Soul, who hath always squared their Lives according to the rule of God's Will, which is largely declared to all men in the Gospel; which also tells us, that we
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all owe to God a Death, but we know not when we are to pay it ; for Nature must give up her Strength and yield to Death, but the God of Nature reserves the Soul for Eternal Happiness : But he leaves thy Body, first to go to the Dust, and then at the Great Day to be raised again to Glory. Therefore our Souls and Bodies both ought to be perpetually prepared for their swift and irresistible Flights : For this our Life is compared to Stubble, and if we are not Wise to Salvation, we shall not be able to defend this perishing Stubble, neither from Death, nor from the fury of the Devil, who lays all manner of assaults to deceive us : For none of us are altogether ignorant of his Devices, because they are many for number as well as subtil for craft ; for they can foresee such future events as thereby to insnare us greatly by that advantage, besides the improvement of so many thousand years Experience, which these intelligent Spirits do improve with great Industry to the disadvantage of men who are too apt to be led away by his subtil Devices, which are surrounded with implacable Malice as well as marvellous Knowledge, Craft, and Skill : But that the Almighty God by his boundless Wisdom does restrain him, and will not suffer him to tyrannize over his Beloved. Or else no man could be secured from his implacable Temptations, nor be invested with God's invincible Courage ; whose Wisdom and Strength supports with his Grace all sincere Thoughts, fainting
Spirits,

Spirits, and makes their endcavours reach and mount up to Heaven, although their Merits cannot climb one step towards that Celestial place, because it is the Free gift and goodness of Almighty God to all that endeavour to fulfil his Will. Therefore it is not any thing of mans Merit, but God's unspeakable Mercy which is the cause that we ought to be greatly transported with Wonder and Thankfulness after our infinite Obligations to the Majesty of Heaven; who first Inspires us with Good, and then Rewards us for that Good which he himself first infuses into us. And thus he Defends, Cherishes, and Comforts us, and illuminates our Understanding with the exceeding brightness of his holy Spirit, which directs us in the way of Righteousness, which kindles in us the Light and Love of his holy Spirit, which spreads forth into a virtuous Life, which is supported with God's Counsels in Studies and Silence: For Gods' Angels will be with us both in Labour and Rest, and will be our defence both in Life and Death. For the holy Angels of God are our Spiritual aid, and deliver us from the infernal Rage of our Adversary the Devil, whose Knowledge, Craft, and Skill is so marvellous great to assault us: For Learned men say, that his natural Knowledge was not forfeited by his Fall; and therefore he hath great advantage against us poor Mortals, by reason of his Knowledge, Wisdom and Skill, but God who permits these subtle Spirits to have such Abilities can
turn

turn them also to his own Glory. For God will preserve us from the Rage of those spiteful, cunning, evil Spirits; for they are kept off from those Divine Illuminations which the good Angels receive from God: But however, it must needs be granted, that the evil Angels have such a measure of Knowledge as cannot but yield them forceable advantage against the Sons of men; who ought therefore to be fortified with the Wisdom of God, and to stir up all the faculties of their Souls and Bodies, and employ every moment of their time in careful endeavours to be defended from those ill-savory Spirits, who fell from the upper Heaven to the lowest Hell, and yet were not stripped from their original Knowledge, although they were of their Glory. And therefore they know the Nature and Constitution of all the Creatures, and thereby they know the Tempers, Dispositions, Faculties and Inclinations of every Person, whereby their wants, weakness, and obnoxiousness are known unto them, and thereby they strongly conjecture at their very Thoughts and Intentions; and how likely they are to prevail upon their Assaults that they wage against us. Let us not then think, that there is no such thing as evil Spirits to tempt us, because that we see them not; for they are our mighty Foes, although unseen by our bodily Eyes: For as we greatly misconceive of a man if we think him to be nothing but a meer Body, because our Eyes see no more, for the Soul of man cannot be seen

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by our bodily Eyes ; so likewise are we greatly deceived if we think our selves secure because that the Eyes of our Bodies do not see the infernal Enemies that lay wait for our Souls to destroy them, and bring them to ruin ; but yet still, for our Comfort, their Power is limited to. For God will not suffer our Enemy to tyrannize over us to our hurt ; if we are but his chosen Vessels, we shall be secure and safe under God's gracious Protection : For since the Devil's Power is limited, and the strong Curb of Divine Providence set against him, our protection must needs be infinite, since our Adversary is bound up with God's merciful Chain of his restraining Power, who sets a stop to his evil Imaginations. For Victory fails not of being on our side, if we stedfastly resist him, and his crafty assaults, although laid against us with never so much Craft, Power and Skill : For God will fortifie us with the streams of his Divine Protection, and make us to rejoyce in his inward Sweetness, and superabundant Goodness to us his poor frail Creatures, who are light, inconstant, and carryed away with every slight and insnaring Temptation, by the frailness of our Nature, till God is pleased to restore our tyred languishing Spirits to his Living Waters, of which *whosoever drinketh shall live for ever*, because that it is a Fountain of Comfort springing in us to eternal Life. For this is the glad tydings of the holy Scriptures, which bare witness of Christ, who have brought Life and Immortality to light to

all that will embrace it ; therefore to be ignorant of the Gospel is to be ignorant of Christ himself, as St. *Jerom* speaks , because that delivers to us the Will of Heaven , and declares the Divine Mysteries of the eternal Truths, and fills us with superabundant Joys, which revive our drooping Souls, and comfort our fainting Spirits. And thus God prevents us with the benedictions of his Sweetness, who foreknows our Hearts, and who are his, before the beginning of the World ; and maketh the poor in Spirit rich in Blessings, and fortifies them with all Virtues, with his blessed Dew from above, and maketh those that are gifted with Blessings humble in Heart , and makes them desire to hide those things that are worthy of Praise and Admiration ; which is the chief cause that God does daily renew , cleanse, and inflame their Hearts with the bright Beams of his Purity and Love, and make them delight in, and desire to attain the Habitation and Seat of his Eternal Glory, by a fresh renewing of our Minds, by a pious and humble Understanding of his Divine and Comfortable Truths, which no man ought either to Defame or Disguise, because by the clear Knowledge and wise Practice of it, together with the Merits of Christ's Blood, we are to be eternally saved. Wherefore let us greatly provoke one another to admire the unlimited Mercy and Goodness of God, that hath so wisely contrived the Salvation of all men, that will but embrace the Comforts of the Gospel, which beautifies

beautifies mens Souls with the Divine Light of saving Knowledge, and heightens their Comforts in this World as well as supports them in the belief that they shall not miss of the unspeakable Glories above; and this makes them patiently wait for the glorious Hope of the Coming of Christ in Glory, who will doubtless bring his sweet Rewards with him, and this makes our Spirits fly up to meet him with rejoicing Acclamations of his exceeding great Goodness, because that he hath endued us with that ineffable Mystery of Wisdom and Love to long for his Appearing, although now we are not capable of beholding his stupendious Brightness; yet the time is Coming when all the Faithful shall behold it with open Face, when their Spirits shall be exalted and enlarged, and then shall they perpetually sing Praises to the Great Jehovah: When the Arms of Death, of which our Sleep is a real Image, shall unloose us, and let us go free, because then it will not possibly be able to hold us any longer. For although it has been for so many Ages our eldest Brother, and withheld us in his Dominions, and we have been under its Tuitions, yet then it shall be forced to let us go free; when the Lord our Maker calls for us to meet him in his great Glory; and not only to meet him, but also to live with him and enjoy him for ever. And will not this refresh and revive our tired and weary Minds, when we shall find our selves eternally possessed of durable, undisturbed, and constant

Enjoyments, where nothing shall interrupt our everlasting Happiness; then we shall not suffer the inconveniency as to fear the loss of our Celestial Bliss, but we shall perpetually reap fresh Happiness, when we are installed in the holy City of God, where we shall reap the glorious things that we have so often heard of, by the hearing of the Ear, but then we shall also see them, with the sight of our Eyes, and enjoy them with the sense of our Spiritualized Hearts. For God hath appointed, in his secret Counsel, that proper Season, although we must confess our great Ignorance concerning the time, or the manner of our being invested with this inexhaustible Happiness of Christ's glorious Appearing: But this we are sure of, that the happy time is approaching when the Lord will come in Glory, and his Saints shall meet him, *1 Thes.* 4. 14. This exceeding great Glory shall shew it self, First, to us Men, but for us to trouble our Heads, how, when, and where, is a needless curiosity; besides, when all is done, it is not possible for us to know; and therefore 'tis boldness for us too nicely to enquire after, for these are things kept to his own secret Knowledge. Therefore it is Wisdom for us to sit silently down satisfied, for St. *Austin* saith, that it is better for us to confess openly our own Ignorance, than to profess a false Knowledge. For he, that was always the Rock of our Strength, hath done all things in Wisdom, *Mark* 7. 37. And therefore he hath hidden this from

us in Wisdom and Love, and that for many reasons, which I shall not here undertake to unfold, supposing that you are sufficiently acquainted with them already. For God's Harbingers, the holy Angels, convey to us oftentimes things material for us to know; besides, we have the light of the holy Scriptures to unfold to us things wherein contains Eternal Life, *Joh. 5.39.* which is the main cause that our Saviour bids us to search the Scriptures, because in them is contained all the Divine Truths and Goodness of Almighty God, which all men are to reverence, embrace, love, and obey. For this is the revealed way, whereby men are to arrive to eternal Happiness, which all men naturally Pant and Breath after; but the mischief is, that they take the wrong way to it, for alas! they would enjoy their Heaven here below, before that they would step one foot in the true, right Path to the glorious Rewards above. For they are too apt to say, that it is hard for them to mollifie their Hearts, and bring them into the subjection of the yoke of Christ, although it be never so easie, yet they say still that it is a Yoke, and therefore they had rather by much walk in their own by-Path, than to go in the good old Way, although it be never so well beaten to their hands, still it is irksom for them to go in it, yea, though for their Reward they are assured of Eternal Life; yet still they are very backward to run into the embraces of God, although that he stands with his secret Arms

stretched wide open to receive them ; so foolish
 are men to undo themselves, and involve them-
 selves in eternal Ruin, and never recal them-
 selves till at last it is too late, when they are
 at the brink of Death ; and then they cry out,
 what would they give to live their Lives over
 again, that they might live better : But when
 it pleaseth the good mercy of God sometimes
 to spare them, then they return, if not to their
 former Vomit, yet, to their customary Negli-
 gence, and so persist in going on to disvalue
 their present time, and so still trifle away their
 Salvation. O miserable man, who art thou,
 that thus delightest to destroy thy self, by dis-
 regarding of the Goodness, Forbearance, and
 Long-suffering of God, that hath once more
 spared thee, and tryed thee, for thy own good !
 O miserable man, do not suffer thy self to neg-
 lect so great Salvation, which was purchased
 for thee at so dear a rate, as this precious Bloud
 of thy dear Master. Methinks this great love
 should assimilate or charm thee into its own like-
 ness, and make thee not only willing to save thy
 self, but also endeavour, as much as in thee lyes,
 the Salvation of all men ; forasmuch as they
 are thy Brethren, and bare the secret Image of
 thy dearest Saviour, who freely dyed for both
 them and thee. Therefore rouse up, and be-
 think thy self, what thou art capable of doing,
 in order to this great business, I mean the Sal-
 vation of all men ; for this is it that is the glory
 of God, for which thou wast chiefly Created ;
 therefore

therefore be sure that thou do thy utmost to answer the end of thy Creation ; for this will afford thee Comfort in thy Life, and Hope in thy Death.

For it is this alone that can satisfy thy Soul, and make thee willing to be dissolved, that thou mightest sweetly meet in blissful Union with Christ ; this will make thee joyfully to leave this World , that thou mayest be partaker of Immortality and Eternal Life ; but it is the good Pleasure of God to have this be your Portion, and his good Will and Pleasure, in this and many other things that he hath Decreed, doth never alter, because that his Almighty Power cannot be impaired nor decay , though his Eternal Counsel be not presently fulfilled. Although many Centuries of years are past since he gave command that such and such things should come to pass, yet his Promises are not laid waste, because that they are not presently fulfilled ; for the time makes all possible haste to vanish, that all things that God hath said may come to pass, and be fulfilled in due Order and Season ; for he is full of Power and Authority that hath promised that these things should come to pass, and therefore we may justly with Patience wait for them, for they will not always tarry ; for he will surely send to release us from this Earth, and bless us with the great Rewards of Heaven ; nay, he himself will even come to bring us to those unseen Regions of Life, Light and Glory, which only he himself does Inherit ; I mean,

the holy Father, the wise and all good Son, and the Sanctifying, Comforting, and Life-giving Holy Ghost; for these Three are One, Three in Persons and One in Will, who is Unchangeable, now and the same for ever; for these Three in one, I say, are in this high and holy Place, the glorious Sanctuary above, into which no man ever yet entred, save only the great high Priest of our Salvation, Christ our Lord, nor he neither, till he rose from the dead the third day; for after the third day he said to that *Mary*, out of whom he cast Seven reigning Sins, *touch me not, for I am not yet Ascended, Mark 16. 9. John 20. 17.* and before to his Disciples, he said, *John 14. 2. I go to prepare a place for you; I go to your Father and my Father, and whither I go ye shall come:* For where I go ye shall come also, that is, after the General Resurrection of the Dead. For as I stay'd till the Third day, till I visited the Glory of my Father in the highest Heavens, so you are not greater than me your Lord in effect, saith Christ; therefore you may justly expect to stay till I come again in Glory, when I will bring your unexpressable Rewards with me, when I shall distribute to every one of you according to your Works. Wherefore having this glorious Promise made by Christ to us, let us be careful to observe his holy Rule, of patience, waiting for his coming in exceeding Glory and Majesty, from his Orb of light, to take us all, that wait for him with unshaken Faith, to unclouded
 Glory.

Glory. But here perhaps you may object, and say, what must become of us after Death, if we are not to enter into Glory till the General Resurrection? what must become of us till then? To this I answer, That we shall go to the Place that God hath appointed for us, perhaps to the Third Heavens, where *St. Paul* says, *That he was caught up in the Spirit when he was praying in the Temple, Acts 26. 16, 17.* and where he heard Words too glorious for him, whilst he was a man, to utter, *2 Cor. 12. 2.* at which time also he received Authority how to administer the holy Sacrament, which thing he hath delivered to us, *1 Cor. 11. 28. Let a man examine himself, and so let him eat of that Bread, and drink of that Cup:* And there he also saith, that Christ hath instituted it to be done *in remembrance of him*; and what is a remembrance, but of something absent? for if it were present, then it were no remembrance. Therefore we have all reason to believe, that it was directed by Christ to be received as our Church does now administer it; and therefore we, or some that shall continue to succeed us, ought to continue thus doing of it, till his second coming in Glory. But of this I have spoken else where, but to return to what we were speaking of concerning the resting of our Souls after Death till the Resurrection; perhaps as I said before, that they went into the Third or Seventh Heavens, for I have read of Eleven Heavens; for the Scripture tells us of the Third Heavens, *2 Cor. 12. 2.* Then again

St. Paul

St. *Paul* speaks of the highest Heavens, which denotes that there are more than Three Heavens, but the highest is the place where the Almighty dwells till the last Great day, comes, when we shall meet him in his great Glory. For there are doubtless degrees of Rest, as well as degrees of Glory, and therefore his all-powerful Goodness can dispose of them as he pleases, for he freely invites all men to come and inherit his own proper Dwelling, that is, after they are risen from their shallow Harbours, which will deliver them up at the day of Retribution of all things; deliver them up, I say, to the good Will and Pleasure of Almighty God to invest and settle them in what Bliss and Comfort he pleases to instal them in, when he will make them Free, Sprightly, and full of Happiness; and every Head there will be Crowned with Life, Happiness, and Bliss, and every Hand in it will have a Palm of Victory, and every Eye overflow with Joy, and every Face will be overspread with glorious Brightness, and pleasant Love will then smile in every Countenance, and every Tongue be full of glorious Praise, which will freely satisfy every such well-disposed Heart, which greatly rejoices also in the good of others; and will not all this, and a thousand times more Happiness, invite our Thoughts presently to fly up thither, to meet before hand these Celestial blissful Beings, by having of our Minds all made Light and Peace, and our Hope and Faith will be then clear Fruition:

For

For then it will be past the Fear of being Shaken, much less be overthrown by any Temptation, Persecution, or Pain ; for even then Death it self will be swallowed up in Victory, and we shall be changed from Pain to Pleasure, and from Expectation to Enjoyment , for this the glass of God's Law assures us shall certainly be our Portion, and will not all this charm our Souls, and attract our Desires greatly to long for this blissful time ? Let this then be the Desire of all Nations, as it hath been in Ages past of the Church, whose Spirit hath earnestly desired the hastning of the coming of Christ in Glory; because that is the time of Recompence of all those that love and long for his glorious Appearing ; because that it will bring with it transcending Happiness to all, that with Patience, Truth, and Hope expect it ; because all that have led a Holy, Just, and Religious Life shall shine in great Splendor, which they shall then receive from the Reflections of the bright Rays of their Lord, which will make us, and all the World, in a gaze ; because that even Angels, as well as Men, shall wonder, and greatly admire, to see the glorious Sun it self even then to blush when it shall perceive it self out-shon, and overcome in Brightness, by the King of Heaven, who will then come in a certain unutterable and inexpressible Glory , then that blessed day will come, when the glorious lustre of the World will be quite extinguished, which hath so long dazled our Eyes ; because that we

no

no longer shall extinguish the light of Divine Faith, by our Prophane Lives ; because our Conversation will then be suitable to the Dignity we shall be exalted to ; for having here desired to do things worthy of excellent Recompence, by being adorned by his Grace, Christ then shall see himself in us ; for which reason we shall become light Array, and ready to fly above to him when he calls for us, for he hath prepared room for us in his holy Throne ; because that he hath first given us Grace whereby we have enthroned him in our Hearts here on Earth. O God, we pray thee to advance us to that perfection, which thou hast begun to work in us by the good motions of thy holy Spirit, which we pray thee to continue to us, that our Hearts may be drawn to thee with an irresistible Force, that our Souls may be ravished with such an agreeable Love to thee, and to all Divine things, that may make us mightily to seek and pursue after thee, who art the gracious Spring and Fountain of all pleasureable and desireable Goodness ; which art the chief Inspirer of all Goodness into all mens Hearts, and makes them abundantly to bring forth the Fruits of his holy Spirit, which leads them to pious Desires, and good Resolutions, which in the end will conduct us to our desireable Happiness : For these are the Guide of God's Counsel, and Conduct of his Might, and his comfortable Support of his Almighty Arm, which is a pledge of his continual Love, which does assist us, by
his

his delightfome Grace, and daily encrease in us quickning Desires of Heaven, and makes us gratefully big with Love to God and Heaven; and makes us gratefully differ from those that loath Ancient Forms of Religion, on purpose to crave new Inventions for their Fancies, which hinder the firm attaining of a wholesome Indication of a well-composed Mind, which would improve in them full Knowledge, and excite in them Devout Affections to all the ways of God, especially to gasp after the Spirit of Piety and Peace, which is the easie road to Bliss, which may be attained without the dextrous Art of great Wits, or the Eloquence of profound Learning, because that an honest, sincere, upright Spirit is accepted with God, and preferred before either of these without it; for Death it self becomes a relief to the one, when it becomes but the beginning of Sorrow, to the other, because the Grave is but the Bodies Withdrawing-room to the Mean and Honest; when to the Witty and Unwise, it shall be the King of Terrours: for so it is styled in Holy Writ, *Eccles. 15. 1.* And it is but just that it should be so to all who in this Life have Renounced both Faith and Mercy: What more equal with God, than to deny all such Men Mercy and Pardon? For he that hath shewed no Mercy, saith the Scripture, shall not receive any, *Prov. 29. 7.* and *Ch. 28. 7.* and *Ch. 22. 8.* And *Job 4. 8.* Wherefore whilst we have time, let us imbrace both Mercy, Truth and Goodness, which will not fail

fail of leading of us to our forementioned Happiness, which if Wit do not, yet Wisdom doth teach to aspire after, because that we shall indeed live there like so many Gods, perfectly Wise, and perfectly Good, continually inviting of one another to Praise and Love God with united Strength and unwearied Souls; when we shall be all invested with Eternal Rest and Satisfaction, where our Minds will no longer lye dead, as they have often in this Life done in Sin, nor our Spirits be bereaved, as our Senses have been, when they were not employed in the Business of God; but we shall all then begin that Life, which shall never have an end. Let us presently then begin to advance towards him with speedy desires of his durable Rest. O that we might speedily flow in swift motion towards him, when he appears to us, he will come as swift as Lightning: Let us therefore be as swift in desire of doing his Will, that we may once be brought into the safe Custody of Christ, where we shall be swallowed up with a secret Joy, agreeable to the unexpressible Glory, we shall then behold: Methinks the Thoughts of this gratefully cheers and refreshes my Spirit; and makes my Heart intirely delighted, and satisfied with the strong confidence of the certain approaches of these unquestionable Rewards: Methinks it transports me beyond my self. O inviting welcome News! How pleasureable art thou to me, who hast abundantly shewed thy transcendent Love and Gladness unto my Heart?

O what

O what had I lost, if I had turned my Eyes from this Blissful Sight ! O what had I lost, if I had not believed this Blissful and Joyful Coming of Christ in open Glory, 1 *Thess.* 14. 15, 16. O that I might still more and more gasp after this Blissful Glory ! What, though Nature hath not Beautified my Body, yet let Grace mightily adorn my Soul, that I may in every good Action become like to the Holy Apostles, whose Tongue was their Sword, which was always employed to the Glory of God, by teaching of such Doctrine as was the immediate Word of God, and were clothed with such an Innocent, Holy and Pious Life, which was worthy of it ; and imitate even Christ, their Innocent, Meek and Merciful Master. O may their example draw us Wisely to follow them, that we may become exactly to be Followers of theirs ; and our Lord which is the exact road of our long, earnest and desired Bliss, which will be ere long unclouded to our longing, gasping Souls. O that we and all Men might be more and more thus piously disposed to long mightily after the Harmonious Joys above, where we shall not only be free from Pain and Punishment, but also enjoy even the Bright Vision of God himself, where we shall also have the same Agility of Body, as the Holy Angels have, to whom now we lye no less open, than they are now hid to us ; but the time is coming when our knowledge will be as clear as theirs now is ; and we shall be filled with true satisfying

fying Delights. Our Souls go on with these Joyful
 Hopes of this Blissful Vision, where our Joys will
 be inseparable, and our Happiness essential; and
 we shall then, as it were, despise these Houses
 of Clay, we now do dwell in: And will not
 this enable us to look Death in the Face with
 a Chearful Heart? For it will appear to us in ano-
 ther shape, than it dos to the covetous Worldling,
 because that the Grave, that House of Dark-
 ness may be, to us, as the Beautiful Gate of the
 Temple of God; because that a Holy, Innocent
 or Repenting Life, must needs have a fair Re-
 ception into the Gate of God, because we have
 bidden all things to stand aside, that would have
 impeded us in our Heavenly Race, because that
 God himself hath corrected our Manners, and Re-
 formed our Lives, and made us perfectly Wise to
 Salvation. Go on, O God we pray thee, to sup-
 port our Feeble, Fainting Spirits under the
 greatest Pressures of Crosses and Afflictions, that
 we may be endued with Patience, Humility
 and Contentedness, that we may not be exposed
 to the insolency of vile Men: But if thou, O God,
 in Wisdom thinkest fit to try us even with
 this, give us courage to undergo it, and con-
 tentedness to bear it.

An Exhortation to be Fortified with fixed Resolutions to cleave close to God; that we may not pamper our Fancies, nor start our Judgments; but endeavour with cheerfulness to undergo whatsoever God in Wisdom shall think fit to lay upon us.

THAT we may not mistake our time, but may become White and Bright, as the Holy Angels are, by being fortified with fixed Resolutions, gladly to undergo whatsoever God in Wisdom and Goodness shall think fit to lay upon us, with a constant Mind, and patient Hearts, that our Souls may be enabled with Grace, Wisdom and Holiness, that we may be arrayed with the Glory of God: then shall we be defended from grasping after proud things, and with the Sons of *Isachar* wisely understand our time, that we may not be like to those, whose Hearts are beleapored with Sin; but our Souls may be indewed with Grace, Righteousness and Goodness, which are the Jewels of the Spirit; for these will guide us in all our Actions, that we may become part of God's Election, and be restored to God at the day of Restitution, being by Piety and Purity made fit for the Beatifick Vision, where we shall be Partakers with the Heavenly Quire above, having in this present Life abated our Souls of our Earthly Enjoyments; for our Re-

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ward

ward we shall be Crowned with endless Bliss; for those are the Rewards of disvaluing of these deceitful Earthly Dignities, which ought rather to be despised, than courted; for if we do but consider with what a heatful eye we shall look on the Glories of this World, when we come to lay upon our Death-beds, we should surely renounce them; when we have our Health, our Strength, our Wits and Memory about us; which one would think to any serious, considering, sober Person, would give a clear Light, and draw the Curtain of Deceit from their Senses, and give them a perfect prospect of the unworthiness of these present Glories; which if they are greedily grasped after, they will certainly hinder us of our acquiring of Harmonious Honours, which are to be found in the Glorious Orbs above, which we so much do endeavour to aspire after, by begging of God to bring us nearer and nearer to live up to the Principles of our Holy Religion, which directs us to live up to the Linity and Purity of the adorable Gospel, which imparts to us God Almighty's Immediate, Divine, Comfortable Light; and teacheth us to send up our Souls as Winged Messengers unto him by Pious and Devout Prayers to him, (I say) who is the God of all Glory? For Prayer is not the Work of the Tongue only, but of all the Faculties of our Souls and Bodies also; for Prayer is too great a Work to be committed to any one Member, because that it requires the greatest strength

of our very Hearts and Souls, because that it is it which brings down Blessing from Heaven upon every Man upon the whole Earth, that Piously offers them to God, out of a Sincere, Pious and Penitent Heart, which bitterly repents for that it hath offended God, the only Cause and Author of our happy Being, who first gave us our Being, and then our Well-being also; and hath provided in reversion far more fresh Comforts, then ever yet we enjoyed, or could so much as imagine; for where are the Tongues of either Men or Angels that are able to declare in the full extent, the Glorious Goodness of the Almighty Lord? But what do I say, in its full extent, when there is neither Angels nor Men that can in any measure set propotionable forth the Glorious Goodness of the Almighty Lord, who hath planted and seated the Earth and the Sea in a wonderful order, making of Cattle, bringing forth Seed and Herbs in abundance, yielding Fruit, and all for the Service of Man; but alas! How inconsiderable are these Blessings in comparison to the Infinite Regions of the Glories above, where we shall partake of the very fullness of Christ; nay, far more: For it is said by the Ancient Fathers, of both the Latin and Greek Churches, that even we the Church of God do also make up the fulness of God; for the Church of Christ have ever called us the fulness of the Godhead. That, is if we help to make up that fulness, may we therefore admire the Mercy of God, that hath made us Members of

this Church, which will, {through his Mercy, bring us to his Eternal Kingdom ; for it is said that his Glory will not be perfectly nor absolutely compleated, till he hath brought us to himself : Does not then our Interest greatly combine with his Bounty, to make us greatly long for his second appearing in Glory, to rake us to his eternal and exceeding great and endless Glory, where he will make us Illustrious by distributing of the Rich Treasure of himself to us, his now servile Creatures , obnoxious to many Inconveniencies, Casualties and Troubles ; and now that our Salvation is wrought by him, should be the very wonder of our Hearts and Souls ; and yet we want Wishees, Thoughts and Desires, to express our Thankfulness for such his rich and satisfying Goodness, and unheard of Love. Surely all the whole Creation concurring together in Thankfulness, cannot worthily express his Glorious Praise, though the Heavens declare it, and the Firmament set it forth ; yet neither Angels nor any other created Being can set it forth in its full extent, nor yet in any considerable degree ; neither are they able to set out his abundant Goodness, neither the Strength of all Men, nor yet the Wisdom of Angels are not in any considerable measure fit to accomplish it ; though Angels as well as Men are made by the Power of the Almighty, yet they want both Strength and Skill to express and set forth his Glory ; though they are set forth with Curofity and Art, yet they

are imperfect, and not able, worthily to set forth the great Glory and Goodness of God; for it is God alone that hath Immortality in and from himself, and receives it from no other, for even he is the Lord of Angels, as well as of Spirits, which hath not Immortality in themselves, but partake of it by the Grace, and through the Mercy of God, who alone by Nature is Immortal; and therefore we may firmly confide and rely upon him, because that he never wants power, neither can he be subject to alteration, and he Blessed for ever lives to all succeeding Ages, as much as he did in the first moment that he possessed it: And now behold and see how great his Goodness is, that he bestows it upon us also, for this was the only thing wherefore he made us, to make us eternally and successively Happy, that we might Praise and Glorify him to all Eternity; for he hath said that we should be filled with his Glory, and partake of his fulness, which makes us greatly to wish, desire and long for his Glorious Revelation of himself to us. O that the time was come, when we, with the Quires of Angels, and Company of Blessed Saints, might meet the Lord Jesus at his Second Coming, that we might fly in their Company, to meet the Bridegroom with Oyl in our Lamps, and our Lamps burning, when the Brightness of the Knowledge of God shall fould it self about every one of our Heads, and cause us to sit invired in a Ring of admirable Thoughts,

which will be pure, and mightily undisturbed;
 where we shall never end the Thoughts of thee
 O God, and of thy marvelous Kindness to us,
 which will incircle our Minds with the Bright
 Rays of his own Divine Light; which will con-
 tinue our Minds to beam forth into Harmoni-
 ous Thoughts, and make our Hearts burn and
 sparkle with such Ardours of exceeding plea-
 sant Love that shall cast a Bright Glory round
 about our Heads: These are the Retributions
 and Rewards that helps to dignifie the Crown
 that my Soul desires after: O that my contented
 Soul, with my Mind, might be adorned with these
 Rich Diamonds, and Precious Jewels and Pearls.
 O how I long to know more and more of thee.
 O when will the day come, that I may more
 desire thee; that thou by thy Holy Spirit will
 be still nearer and nearer unto me. O when
 wilt thou come out of thy Royal Palace to
 Crown the Faith and Hope of thy most Faith-
 ful, Fervent and Obedient Servants, that these
 Ashes may be blown away, wherein the Spark
 of Divinity are inclosed and lye hid, being raked
 up in our Eclipsed Nature. O that the day
 would come, when that comfortable and sweet
 Breath of thine Will make our Souls shine,
 and be set free to fly to their Elements above,
 that all those Flashes of Light, which sometimes
 break forth, may be blown up into a clearer
 and more perfect Flame. O when wilt thou
 by thy Royal Hand set this Crown of Purity
 and Peace upon my Head; that as I am now
 fur-

surrounded with Hope and Expectation, I may then be filled with Joy and Satisfaction ; when we shall be incircled with bright and pure Glories, which are no where to be found, but in that one Heavenly *Jerusalem* ; the Glories thereof can never be tasted, whilst we are in this lower World, where we have but little present comfortable Thoughts to feed upon, till we cast our Minds to the desirabledst Thoughts of the Glories of Heaven ; for without this Glorious Prospect, our Hope ; when we come to lye upon our Death-beds, would be very dismal and comfortless, if we had nothing to feed upon, but the comfortless Grave, which seems to lie Gasping with her Mouth wide open to receive us, but the Hopes of Heaven prevents us from the fear of that, because that the Grave and Death it self shall dye eternally, and be never heard of any more, for Death will be then swallowed up in Victory ; and we that have served God in the newness of the Spirit, shall make our sweet Retreat into his own Bosom, who is the Fountain of Intellectual Light, with whom the Elect Angels and Blessed Saints are for ever fixed in their Thoughts and perpetual Intent in God's Service, and are not liable to any (the least) Change or Wavering, where they continually Enjoy the Society of God's Angels and Saints, and so shall continue to do to the end of Eternity, which will never come, because it hath no end, for it is endless.

An Exhortation to fit our selves, by a Holy Life, for the unexpressible Reward of Heaven, that are full of Bliss and Glory.

WHO then is there that hath the firm belief of this stedfastly fixed in his Heart, that will not earnestly and carefully endeavour to prepare his Heart, and make it fit to receive the unexpressible Rewards of that Blissful Country; where there are not constant Enjoyments only, but also lasting, undisturbed Peace; where Angels Sing, and Saints Rejoice; and where we shall with them, as well as they with us, be all clothed with Celestial Light; where we shall all Rejoice in the good of another, and every one of us shall there with open Face behold the Glory of our Celestial Lord: But in the mean time, let us all take up Resolutions, and Study how our Souls may be drawed more near to God, that they may be abstracted, as it were, from the Body, and not suffer them to be involved in Sinful Pleasure any longer; but begin to delight in new Enjoyments, which our Lord hath prepared for them, and which he hath ordained his Holy Angels to convey to us, because they are our invisible Guardians, and are glad to bring us Tidings of Peace, Comfort and Joy; and thus many things they do for us whilst we discern them not: And therefore, O my Soul, bless God for the good

good means of their assistance, who are planted
 about our Beds when we Sleep, and invisibly
 Protect us when we are Awake; and because
 they love God, they are earnestly desirous to
 convey and communicate his Divine Graces
 to us; which Graces, when we have received
 them, they make us overlook Earthly things,
 and make us delight to have our Hearts taken
 up in the contemplation of Heavenly Wisdom;
 which makes us to become in eminency, like to
 the *Seraphims*, whose Love are inflamed with
 Duty, and becomes mightily powerful in Af-
 fections to God, and overflows with Compassion
 to our Neighbours, for God's Love, and our
 Charity to our Enemies still in and for God,
 whose Power is mightily set forth in his Wisdom,
 in instructing and strengthening us, and in clo-
 thing of us in his endless and unspeakable Good-
 ness: Thus his Graces and Goodness easily de-
 scends upon us, when our Thanks with Piety
 ascends up to him, who made us sensible to feel
 the Delights of Divine Honours in our Hearts;
 which makes us to disregard all Earthly Plea-
 sures, and trust in God alone, who is more
 the Life of the Soul, then the Soul is the Life of
 the Body; and although our Soul is indeed the
 spouse of Christ's, yet it is God only that is the
 Author, Spring and Fountain of all our Com-
 forts; for our Souls were not created to take
 up her rest in this Life, because that by Death
 she is compelled to go out off, and forsake the
 Body, and depart from Earth, to be received
 into

into Heaven, where our Knowledge will be perfect that was begun by Meditation here; therefore let me add that Meditation and Prayer, should bring forth Knowledge here, which entitle us to Peace of Heart here, and Eternal Rest hereafter; and it will make us to sequester our selves from the World, that we may be the more acceptable to God, who will certainly reward thee according as he shall find thee invested with Grace, which hath advanced into Good Works before thy Death, for the reward of thy Works are to follow thee: Therefore as thou desirest to be found in the day of Judgment, at this very hour appear to be in the sight of God, because there is no Work nor Wisdom to be done nor exercised in the Grave, *Eccles.* 9. 10. where we must all shortly take up our abode; therefore let us now presently cloth our selves with true Tranquility of Mind, that in God's good and appointed time, we may have a Blessed and Joyful Departure out of this Life, and be welcomly received into endless Glory; but by the way then, let us beg of God to increase our Faith, confirm our Hope, and inflame our Charity, that we may imitate even the Life of Christ, who was alone the true Pattern of perfect Obedience, and the only true Rule of a Godly Life, who hath greatly encouraged us to be Humble and Patient, Meek and Gentle, Chast and Temperate, which will make us to have a Pure, Clear and Wel-composed Conscience; which is the most Clear Glas of the Soul, in
which

which she beholds God, and her self, and is very acceptable in the sight of the Lord, who is the true Splendor of Eternal Life ; and if thou art qualified with true Faith, which is a Primary Act of the Mind, thy Soul at her departure from the Load of the Body shall be carried by Holy Angels into the Court of Heaven, which is the Palace of the Reception of all Pious Souls, whose Hearts hath been mollified in this Life with the Grace of God, and hath been carried up above the Spheer of Nature, and hath Wisely adhered to the Voice of Christ, which hath been dearer to him then his necessary Food ; because there hath been in her Purity in the Heart, Truth in her Tongue and Honesty in her Actions, which hath been as a Lanthorn to the Conscience in all her ways, which keeps for the Living, and restores to the Dead that which was committed to her Trust ; therefore as we regard our everlasting Salvation, so let us regard our Conscience ; for in it, with the Mind consisteth Man's Felicity, if it be good ; but if be it evil, then Misery attends the whole Frame of the Body, and the Soul without a timely Repentance, which every Man may attain to by the sweetness of the Spirit, which is dearer to every good Man, then Thousands of Gold and Silver ; and therefore he gaspeth not after Earthly Treasures, because his Treasures is in Heaven, and hid with Christ in God ; and therefore the Peace of a good Conscience is the beginning of everlasting Life, because that it is as

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immortal as the Soul, and thou art not either to stand or fall by the Testimony of others, but by the Innocency of thy own uncorrupted Conscience; and therefore in the last Great Day of Judgment, what will the false Praises of vain Men profit thee, if thy own Conscience hath not been pure and clear; neither will the Backbiting of Men, who hath falsely bespattered their good Name, hurt thee; for by thy own Master thou art either to stand or fall; and Christ only is to be the Judge, as well as thy Advocate; and therefore mortifie thy Conscience by the heat of Devotion; and if there be any evil Worm in it, root it out by an early Piety, and an unspotted Life, that thy Soul may be changed into the Wine of Faith, Hope and Charity; and thy Heart may be governed and illuminated by the Divine Spirit of God; and then shalt thou stir up others to do that by which thy self doth shine; for this is the way to provoke all Men to obedience of Heart and readiness of Mind to serve God with chearfulness of Spirit, which will sanctifie both their Persons and their Minds; and then wilt thou, O God, not fail to bestow on them everlasting Rewards that we may all at length be joined together in the Kingdom of Glory; nay, we shall all be nearly joined to him, who alone is the true Glory, and this will certainly be the reward of the Humble-minded Christian, which is a seat and delectable Bed for Christ; for he dwells in the Humble Soul; for in the Humble and

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Contrite Mind of the Godly is his delight; therefore he is not partaker of Grace, that is not truly Humble in his Heart and Mind; therefore he that is vild in his own Eyes, is great in the Eyes of God; and he that Honours the true Servants of God, and thinks meanly of himself, pleaseth his Maker; whom all the Glory of Heaven desires to serve, because he was the Author of every ones happy Being, and comprehends all the Differences, both of Persons, Times, Things and Beings at one single view; and will not the true belief of this, make us to correct our Memories, and consider our Ways, and truly turn our selves to God, and suffer his good Impressions to settle upon our Minds, and break out into controuling Sanctity of Actions; and truly fear and serve God with invincible Constancy, then shall we be free from all Anxiety of Mind, and never any more disesteem of Religion, whose precious Seed sows to us Immortal Life, by which we may walk worthy of God, to which we are called in the lowliness of our Spirits; therefore let us grieve for the Virtues which we want, and not to be so impious as to glory of the Virtues that we have; for that would make Vertues to be turned into Vices; but much rather cover thy Virtues, but lay open thy Sins, and give Glory to God, as *Achaz* was advised to do, who had taken the Wedge of Gold contrary to the Command of God, *Jos. 7. 11, 12.* and therefore now his Sin was become a burden to him, and his Grief for it

it was heavier than either his Punishment or his Gones; and yet after all, what must he do in this deplorable Condition, exclude himself from Mercy, no sure, for God hath not excluded him, although he comes off with the loss of his Life for it; yet his Soul may be saved, because he Repented for it, and Confessed his Sin; and therefore, why should any that is on this side of the Grave, exclude themselves from Mercy, seeing that God will not exclude them, if they do but confess and forsake their Sins, and perfectly become new Creatures; God hath Mercy in store for them that have but pitty for themselves, to repent and forsake their evil Dealings; and if they have wronged any to delay not to make Restitution; for if the Wicked restore the Pledge, and give again that which he hath wronged, he shall save his Soul alive, *Ezek. 18. 2.* for when any Man turns from his Sins, and keeps a good Conscience before God and Man, *Acts 24. 16.* then all the united Malice of Hell cannot hurt him; for God is then for him, and who can be against him: Therefore let us gain the Victory by striving to subdue our selves, and bring every Thought into the subjection of Christ, *2 Cor. 10. 25.* for if this be not done, there is no Slavery like to be Slaves to our selves; for it involves us into a threefold Death. First, The Death in Sin. Secondly, A Death for Sin. Thirdly, And if we do not dye to Sin, we are eternally ruin'd: And therefore we should unteach our selves, that Evil, which

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before we so hotly endeavoured to learn ; therefore some think it a harder matter to restore Goodness, than to make Goodly; because that when it is once lost, it is a hard matter to recover it, but to help us to do it, it is a good means to adorn our selves with a good Mind, which is the best Ornament of our Bodies, and the best Ornament of the Mind is Honesty; therefore let our great care be how to adorn our Minds with Virtues, that God dwelling in us by Faith and Piety, we may set the World a Copy of Patience; for we came not merely in it to fill up room, but to bring forth fruits not for show, but for use; that we might bring forth fruits, and be as Lights in the World in the midst of a crooked and unwise Generation; for we came not into this World for rest, but to prepare for it; and when we have done our utmost, we must have a care of being exalted in Spirit, and higher in our own Conceit than *St. Paul* was in Spirit, in his Exaltation into the Heavens, when he was wrapt up in so wonderful an Extasie, *2 Cor. 12. 4.* but let us be rather Wise, Humble, Innocent, and remember from whence we are fallen, and be ashamed of what we are, Sinful Dust and Ashes; for Wisdom without Innocency would make us unjust Stewards: Let us not then be solicitous to lay up Manna for to Morrow, but remember that if that do not turn to Dust and Worms, we our selves shall; for no Man can be in his Wits, and think that he shall live ever; and yet most
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Men are so stupid as to think that they shall not dye yet, when Death is even now as it were knocking at their very Doors; for our very Life is composed of nothing but Death; and yet, that we may live, other Creatures are put to Death to sustain our decaying, wasting Nature; therefore let these Thoughts cause us to repent, that our Sins may be in the sight of God, as if they had not been committed; for to repent of our Faults is the next to not committing of them; because that Sorrow for Sin is a kind of expiation for it, that is, when it is mingled with true Repenting Tears, and a great abhorring of our selves for being guilty of such horrible Crimes; for Tears are said to be a second Baptism of the Soul, and are preserved as Cordials in God's Battels, on which the Holy Angels are said to delight to feed; for this is the only Sorrow not to be repented of the Sorrow of Repentance, 2 Cor. 7. 10. for this is that which brings us to our Eternal Rest, because when we premeditate it, continually we go to it by degrees; for time swiftly flies away, and we meet with Death, ere we have time to think our selves alive: Let us not be Slaves then to our Bodies, for they are no better that are continual Factors for them; but let us labour to enrich our selves with the best Ornament of our Minds, Honest in the Heart, and not value whose these Pleasures be whom we do see since: We are sure that those we clearly behold with Faith, do belong to us; for they are inexhaustable

able Fountains which we shall long behold ;
 therefore welcom the Poverty that intitles us
 to those Rich Treasures, which will never have
 end ; therefore let our Souls be busie about
 Heavenly things, then shall we disvalue and
 contemn Earthly things, and wisely commit
 both Bodies and Souls to God, who first gave
 them to us ; and when he gave them to us, he
 did not give us that which cost him nothing :
 For to Redeem us, cost him the Hearts Blood
 of his Dear Son : For though he made the World
 and all things in it with a Word speaking ; yet
 it cost him infinitely more to Redeem it, then to
 Make it ; for the Son of God faints and bleeds,
 and dyes to Redeem our lost and forfeited Souls ;
 and can we do less, then desire to give him
 back again our full Strength and Time ; nay,
 and our Lives and Breath too, which have cost
 him no less then his ; and banish'd from us Se-
 curity, which is a great Enemy to Prevention ;
 and the presumptuous Thoughts of thinking that
 we shall not dye, yet makes Men not to prepare
 to dye at all ; when God knows that every
 Night is an Emblem of Death, even in this that
 in both we rest from our Labours : Let us then
 endeavour to make them both to become to us
 as of rest from Labour, so also an Image of
 Hope, as it is of Death, and a Gate as of Glo-
 ry, so of Mercy and Consolation, wherein we
 may sleep quietly in the Arms of our Lord,
 whose Justice is unchangeable ; and therefore
 our Rest and Joy will be unalterable, because
 I that

that after Death, when we shall have received Pardon, we shall no more offend our Merciful and Gracious Lord, who hath been so superabundantly good to us, as to pardon our Sins, and accept our Persons; who hath declared himself according to *Daniel's* describing of him, that to him belongs Mercy and Forgiveness, though we have rebelled against him, *Dan. 9. 9.* which Expression, I think we find no where else in all the Holy Book of God, to have our Sins and God's Mercies so nearly joined together; yet we see to our great admiration, that so inexhaustable is his superabundant Goodness, that his Mercy outdoes even his Justice, and he becomes reconciled to us by the Merits of his Son; for this is the adorable News of the Gospel, that our Sins upon the forsaking of them, will be Pardoned, because that our Lord Christ hath satisfied for them; if we perform but the Condition we shall receive the Benefit of his Promises: May we therefore provoke one another to do our Duty, which is the direct way to receive the Reward; for causing of others to do their Duty to God, and putting of their Souls into a state of Salvation, will do them more good than a Lofty Pity for their not doing of it; because that the Duty being done, it intitles to an assured Hope of the Promises of everlasting Salvation which is sealed to us by the inward Testimony of God's Holy Spirit, which himself at first Planted and Wrought in us, and will not leave us till it brings us to the Life of Glory; for

having

having lived by Faith here, we shall arrive at
 endless Glory hereafter, which will qualifie us
 to give Praises to God, and make us capable to
 admire him ; for this will be the fruits of having
 had Righteousness to reign and rule in our
 Hearts universally here on Earth ; then let us
 give it leave more and more to prevail upon us,
 seeing that it intitles us to the Glory of God ;
 and by this means, we may reign with him,
 not only a Thousand Years, but even Millions
 of Ages, when Crowns shall be set upon our
 Heads at the Day of his Second Appearing,
 when he will take up all Pious and Devout Souls
 to be in a state of Bliss and Joy, which far sur-
 passes all that can be conceived, which they re-
 ceive in some measure as soon as they depart
 this Life, but the perfection of it, they must
 wait for till he hath gathered the whole Body
 of the Faithful, together to himself, that he
 may Crown them all in an instant of time ; for so
 the Ancients believe the Text to be ment, *Heb.*
xi. 39. for these having obtained a good re-
 port, though Faith waited for the promise, be-
 cause they without us, should not be made per-
 fect ; for *St. Chrysostom* pronounces, that the
 Souls of Men lyes uncrowned till the Resur-
 rection of the Dead, which is the time when
 all Men shall receive their Rewards according
 to what they have done in their Bodies ; for
 their Bodies are not capable of any Reward
 till then ; and though the Soul be in some pre-
 sent state of Joy and Happiness ; yet they will

not have the full Reward of Joy and Bliss till then, when the Soul and Body shall be reunited together again after so long a Separation. For that invisible Place and State wherein the Souls of good Men are before the Resurrection is look'd upon by the Ancients to be very much inferiour to that, wherein they shall be after the Resurrection of the Dead; therefore the Learned hath bestowed very different Names upon them, which does express their imperfection, (I mean) while their Bodies lies in the Grave, although they are very happy; yet in that condition must they remain till our Lord is pleased to appear again in Glory, when all that are in the Grave shall hear his Voice, and come forth and live, *John 5. 25.* Therefore it may be very material to give a description of some of the Names of both. First, The Place and State before the Resurrection, they called Paradise, The Bosom of *Abraham*, who was the Friend of God; The Feast of the Patriarks; The outward Alter; The Porch of the Sanctuary; the Courts of the Lord, The Custody, Treasury and Store-house of Souls; Secret Receptacles; The hidden Seats or Tabernacles of the Righteous; Convenient or due Places meet, and Worthy of them; Places of Refreshment, of Joy, Light and Peace; Portions of Spiritual Rest; The Rest of Security; A certain retiring Place of everlasting Rest; I say, everlasting, because it shall not be taken from them, but more Glory by infinite given to them, and conferred upon

upon them ; therefore this is called a Part, because that it is not full, as well as a Port of Eternal Security ; the Bright, the Fragrant, is the Royal Tabernacles, the earnest or pledg of the Kingdom, the White Rayment, a Chamber in the Palace Royal, an Habitation with God, the Place of Refuge ; these, with other such like Names, which are very obvious, that none can fail of being acquainted with who read the Antient Doctrine of our Religion. Amongst which *St. Ambrose* hath adventured to give us a particular Account of those unseen States which some have set down in little Treatises of this Nature. And I suppose that they have been very pleasing to those who desire to hear of some distinct Conceptions of Happiness which they hope for, and aspire after, but because all such Books may not happen to come to many pious Peoples hands, who would be glad to be instructed and better informed concerning this. I crave leave to give you another review, although it hath been done far better by others, who hath had more Skill and better Abilities ; but however, hoping that you will not dispise my good Intentions, though very weak Endeavours, I with God's assistance, will proceed ; for says the above-mentioned Author, the Joy of just Souls will be disposed by certain Orders, Ranks and Degrees in the Celestial Tabernacles before the Resurrection. And First, There is the Joy that they have overcome the Flesh, and were not defiled by its Enticements. And Secondly,

That for the reward of their Industry and Innocency they enjoy Security, and are not entangled like to the Souls of the Wicked in Errours and Perturbations, and are not tortured with the Memory of their Vices, nor vexed with the rage of Solitude and Cares. And Thirdly, They are supported with the Divine Testimony of their having desired the Favour of God, so that they are not in fear of the uncertain Events of their Deeds in the Last Judgment. Fourthly, That they begin to understand their rest and ease, and to foresee their future Glory, and pleasing themselves with that Consolation in their Dwellings, because they live at ease, with great Tranquility inviron'd with the Guards of Angel is; and the Fifth Order or Rank hath the sweetness of a most plentiful Exultation or Triumph, that they are escaped out of the Prisons of these corruptible Bodies, and are gone into Light and Liberty, and do now possess the promised Inheritance, for there is an Order of Rest and Joy, as well as in the Resurrection; for we are all to rise every one in his Order, some to the Resurrection of Life, and some to the Resurrection of Condemnation, *Dan. 12. 2.* but then happy is it for them who have believed his Coming; for these shall have a different Order of Dignity and Glory; for there is an Order of Deserts, where they have passed a Contract betwixt God and the Soul, and the Soul hath overcome by the Graces of Faith and Hope, which hath inflamed her Charity, whereby

whereby she knowingly did apprehend her Interest in Christ, by which she chearfully expects the full Accomplishments of God's Gracious Promises; such is the place, and so Happy is the Condition of the Blessed: For their former Charity makes them to feel their present comfortable Possessions with God, and makes them cling and cleave close to God; and thus their former Graces are changed from Faith to Vision; for what we believed here on Earth, shall be clearly exhibited to us after Death, for our Happiness will be there, so much that we cannot receive more. Such is the Divine Distribution of God's Bounty, that he enriches us all with Joyful Honours, for he will give us all free scope of perfect Joy, and constant Blessedness without any mixture of Sorrow; for every one will there feel his own Joy; and with each other all rejoice in God, with a Joy unspeakable, and full of Glory, when we shall be all bathed with this Blissful Happiness, so as to behold God Face to Face, when our own Countenances will begin to shine as the Sun; and we shall be compared to the Light of the Stars, but in such a Brightness as not to decay, which is termed the Sixth Order; for behold we shall take pleasure in the things possessed, because they are truly delectable, and are our own, which have sprung from the exercising of Love and Good Works; and now Faith being ended, it is changed into Sight, and our Hope is become Possession; for so inseparable

is the Love and Goodness of God from us, that it is perpetually to dwell with us. O how infinitely delectable will it be to us, perpetually to behold such Love and Light; for the Sun it self in comparison to this Light, will be Darkness; for this is unexcessible and full of endless Glory, even unexpressible, of which the Glories of this World are much inferiour; for it is far more worth, then a thousand Earthly Kingdoms; and yet every Saint hath a Right to all the Glories of it, for there they shall perpetually reign without any alteration or change; for so every Subject is there a Sovereign, and every Sovereign is absolutely free under the Hommage of an Infinite Creator; for there are Crowns without Cares, and Sceptures without Burdens, and Rules without Troubles, and Reigning without Change; who then cannot but despise the Transient Vanities of Earthly Greatness; for though Gold be the most durable of Earthly Mettals, yet even that yeilds to Age; for *Solomon's* Rich Diadems, and his pure Gold of *Opher* is long since changed to Dust. May we by these Considerations, learn to despise Earthly Greatness, and seek after Heavens Glories, that we may attain to that one thing needful, even to the Salvation of our Souls, that we may dwell in the Kingdom of God for ever, *Pf. 27. 4.* for this was the great Request that King *David* did set up his Rest in, when he begged it with so much earnestness, that he could not rest till he had his Petition answered;

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and for his Earnestness, his Person was no less exalted, then his Knowledge, whose great Piety was the cause of both; for this is a Truth not more void of Scruple, then it is full of Comfort; for he with the rest of the Saints departed in Spirit, wishes for the Consumation of their Conflicting Brethren here below, whose Face have been as *Moses* sometimes was, *Exod.* 23. 35. veiled to the World, but open and uncovered to God, who hath well beheld their Patience, their Piety and their Sufferings; and, who is well-pleased with us, when we do not always shew our Brightness to the World of Men, which are so impious, that they would laugh at even Piety it self; yet there is a time for that also that they may see our Good Works, and Glorifie our Father which is in Heaven, *Matth.* 5. 16. for if our Courage be strong in God, and our Carriage towards him and our Neighbour wise, we shall be Intituled to the Seventh Order of the Blessed Souls, which will be to be Exalted with Glory, and filled with Confidence, and full assurance in God, and Confiding in him without any Doubting, and Rejoice without Trembling, making haste to see his Continuance to whom they have Devoted the Obedience of a most Diligent Service, from whence by the remembrance of an Innocent Conscience, they may justly hope for a Glorious Reward of a small Labour, which they begin to receive for they shall know that the Sufferings of this present time are not worthy to be

be compared with the Glories that shall be received; because it shall be eternal Recompence, and shall be ever with them. And this is the Order wherein he places just Souls before our Lord comes to bring them in his everlasting Kingdom; for we shall carry our Charity along with us to the other World; which will be no more subject to loss than our Knowledge, which will be greatly increased after our departure; for both Love and Charity will accompany our Souls into the other World; but some Graces we must of necessity leave behind us, because there is no room for them; as Faith, because it will be changed to Vision; and so likewise there is no room for Hope, because it will be turned to Fruition; neither is there any room for Patience, because there is no possibility of Suffering; but Charity is never out of date, for there we shall perfectly love God, and his Saints in him; for it will be a sufficient Motive of our Love in Heaven to know them to be Saints; yet it seems to be no small addition to our Happiness to know that they were our near Relations; for if it be a Joy here on Earth for Parents to see their Children Gracious, how much more Accession shall it be to their Joy above, to see the Fruit of their Loins Glorious, when their Love is more pure, and their Improvements absolute? Can we make any doubt but the Blessed Angels know each other? For how senseless were it to grant that no Knowledge is hid from them, but themselves; or can we

imagine that those Blessed Angelical Spirits
 do not take special notice of those Souls, that
 they have guarded here, and conducted to their
 Glory ; and if the Knowledge of our Beautified
 Souls shall be like to theirs : Why should we
 abridge our Souls more then they of the Com-
 fort of our interknowing each other ? Surely our
 Dissolution shall abate nothing of our Divine
 Knowledge and Spiritual Faculties, but our Glo-
 ry shall advance them ; so that what we once
 knew, we shall know better ; and if our Souls can
 know themselves perfectly, why should they be
 denied the Knowledge of others : Doubt not then,
 O my Soul, but thou shalt see all those Blessed Saints
 and Angels that are gone before thee, whose Vir-
 tues thou wast wont to magnifie, and who now par-
 take of the Glory of God, which fills Heaven and
 Earth, whose Nature and Grace hath intercepted
 thee ; and therefore thou shalt see them, and enjoy
 their Joy and thine own ; therefore with chear-
 ful Resolution undertake thy last Voyage, where
 thou wilt meet with thy best Friends, and find
 them perfectly Happy, and thy self with them ;
 for we believe that when our Souls are free from
 the Bonds of this Flesh, if we have lived well
 and uprightly before God, the Choires of An-
 gels will presently come to meet us, and Troops
 of the Blessed Saints will run into our Imbraces,
 and bring us to supplicate to the true Judge,
 then Peace and deep Security will incompose
 us, as saith St. *Austin*, or some body under his
 Name ; for then we shall fear no more the Fiery
 Dart

Darts of the Devil, nor any other Enemies that desire to cast our Souls into Dangers; for then the Flesh shall be no longer contrary to the Spirit; for we shall have no cause to fear any manner of Danger; but having cast of the Burthen of the Flesh, the Holy Spirit shall have an intire Dominion over us, because we have before given it a Mansion in our Bodies, it will give us a Mansion then in Heaven; and so shall we joyfully and gladly expect the Day of Judgment, in which the Souls of all Men shall receive the Reward of their Deeds, but with much Mercy indeed; even the best of Men, whose Afflictions hath made them Heroick Christians; and whose Knowledge led them into that Wise Path that brought them to Life; therefore now let us be content to yeild to Death, which shuts up the Windows of our Senses, but yet it will refresh as it were, our Tired Bodies after the Labourous toyl of a Troublesome Life, since we are sure that we shall as certainly rise again, as we are now to lye down in the Dust, and not more surely rise, then rise Gloriously; and now that Place into which we shall be admitted then: They call the Highest Heavens, the inward Altar above; the Altar, the House of God; the Seat of Christ, the Celestial Kingdom; the Heavenly Inheritance, the Goods of the Kingdom; the Consumation of Glory, the Rewards of Immortality; the Distributions of Royal Dainties; perfect Joy, the enjoying of full Rewards; the appearance of all good, the intire Rewards of Deserts; the

the time of Crowns, the Kingdom of Fruition; the perfect Participation of all Good Things, with many other Names of the like import, which signifies some things much beyond what we shall enjoy before our Lord's Appearing; therefore be pleased to hear concerning both these States; what St. *Austin* saith in his Exposition upon St. *John*, all Souls (saith he) when they go out of this World, have their different receptions, the Good hath Joy, and the Evil hath Torment; but when there shall be a Resurrection, the Joy of the Good, shall be more ample, and the Torments of the Bad, more Grievous. The Holy Patriarchs are received into Peace, and so are the Prophets, Apostles, and Martyrs, and the good Faithful; but all these are still in the end to receive that which God hath promised; for even the Resurrection of the Flesh is promised, and the Destruction of Death, and the Consumation of Eternal Life, when we shall live with Angels, this shall we receive together; but as for the rest which is given presently after Death, every Man receives, if he be Worthy of it; when he departeth hence, the Patriarchs hath received it first, afterwards the Prophets, and lastly the Apostles, and after them, the Holy Martyrs, and every day the good Faithful; and thus every one in his own proper Sphere, receives the Rewards of his Labours; therefore this may sufficiently prove that they do not sleep nor dye, no certainly, for then they do more properly
begin

begin to live ; for our Souls are scarcely awak-
 ned till then ; for whilst they are in our Beds
 of this Living Clay ; our Eyes are shut, and our
 Spiritual Senses tied up for our own sakes ;
 then let us not dream of Earthly Vanities any
 longer, but cleave stedfastly unto God, who
 is our Helper and Defender, and a present
 Comfort in trouble, and will uncover to
 the Face of our Soul his own most Glo-
 rious Face, to the infinite admiration of our
 then happy Souls, which certainly need not
 stand upon distance of Place, or space of Time,
 for this Beatifick Sight. But so soon as ever
 they are dislodged from these Clayish Lodgings,
 they are in their Spiritual Heaven. For hear
 the more ancient words of *Irenæus*, who dis-
 courses in this manner, Since our Lord went a-
 way into the midst of the shadow of Death, to
 that Place where the Souls of the Dead are, and
 afterwards was risen Corporally, and after his
 Resurrection was taken up into Heaven. He hath
 assured Men if they are faithful in serving him, they
 shall in due time be brought thither also. It is ma-
 nifest therefore, that the Souls of the Disciples, for
 whom the Lord purchased these things, did go to
 that invisible Place, which was appointed for them
 by Almighty God, and shall stay there till the Re-
 surrection, that they may receive their Bodies a-
 gain, and rise perfectly, that is, corporally ; as our
 Lord also rose, so they shall come to the sight of
 God: For no Disciple is above his Master, but every
 one that is perfect is as his Master, and as

our

our Lord did not straight-way flying from hence depart to Heaven, but expecting the time of the Resurrection of his Body the third day appointed by the Father, so ought we also to wait with Patience the time appointed by God for our Resurrection foretold by the Prophets, and so rising again be taken up, as many of us as the Lord shall account Worthy of it ; where we shall be filled with inconceivable Joy, to meet so many pious Souls, and dear Friends, as will then rejoyce our hearts to see them. When that blessed time is come, nothing shall hinder, neither them nor us, from that happy and blisful Sight of God, which will ravish our Souls with Admiration and Joy ; for then we shall be instantly passed into the condition of Angels, and the Spirits of Just men made perfect. For *St. Paul* couples them both together, *Heb. 12. 22.* for they both still see the Vision of God, although sometimes they are imployed about the Affairs of this lower World ; so then the Souls of Men shall obtain that Blessed Favour, as to see him that is invisible ; and as in this Life they passed through degrees of Grace, when they were in these homely Bodies of Clay, so they shall then pass through degrees of Bliss, when they are once severed from the Flesh, and be changed again into all Spirit, and their Felicity will be greatly enlarged ; and canst thou believe all these undoubted Truths, O my Soul, and yet recoil at the Thoughts of thy departure out of these coessential Receptacles, when thy
Soul

Soul will have a particular Being with the existence of thy Body ; and therefore Death cannot tirrannize over that so noble a part, thy Soul though it does indeed over thy crazy Body ; for thy Soul will be then lively and active, because it then begins to be Perfect and shall Gloriously Triumph in the Joys above ; for behold, they are living in Death ; which as our Saviour said , my Father is not the Judge of the Dead, as Dead, but of the Living that are Dead, *Math. 22. 32.* therefore the Church Catholick is made up not only of some Members wavering here on Earth, but also of infinitely more Triumphant in Heaven ; which Trinmph supposes both a Being, and also a Well-being ; for else what Communion were there of Saints departed, if their Souls did not perfectly live in Joy and Felicity ; and therefore the Soul after her departure from the Body, hath undoubtedly an Independent Being of her own, which instates her into endless Life ; which Truth is so clear, that even Heathen Philosophers by the dim Light of Nature hath determined it for some of them hath said, that at Death they should fly clear away, and leave nothing behind them, meaning that their Soul alone was the Man, and would be ever its self, when the Body should be turned to nothing but Dust ; and so not exist in any immediate Being ; and so others of them hath said, think not my dear Friends that when I shall depart from you, I shall then cease to have any Being ; for even whilst I was

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with you, ye saw not that Soul I had, but ye well see by these things, that I did, that I had a Soul within me; believe ye therefore that though ye shall see no Soul of mine, yet believe ye that it shall still have a Being; therefore learn ye better than I have done, and do not misknow your selves, but begin to understand that ye have a Soul within you, though ye see it not, yet by it you live and breath; for even Natures reason will naturally evince you of it. For the intellectual Soul is a most Spiritual Substance; and therefore by consequence nothing that may tend towards a not Being. For all Oppressions are from the sorts of things, and all things do work as they are; now the Body can do nothing at all without the help of the Soul, but the Soul hath actions of its own, as the act of Understanding, Thinking, Judging, Remembring, which are the inward Powers and proper Faculties of the Soul, by which we Walk, Move, Speak, See, Feel, and do other humane acts; the Power that does them is from the Soul, the Means or Instrument by which they are done is the Body. For no man will say the Soul either Walks or Sees, but the Body is moved by the Powers of it, which is an independant and self-subsisting Agent; and therefore the Soul could not be it self, unless it knew its own Original, which is God alone, who is all light; and so are the undefiled Souls of men as they come immediately from him, because they then bear his Image, and are as it

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were, the Candle of the Lord, as *Solomon* saith, *Prov.* 20. 27. and he justly dignified it with that Glorious title, because that after their Separation the Soul can attain to see him that is Invisible, when they are passed through degrees of Bliss; for then they will neither want the help of either Sense or Fancy to discover any thing to them; for they will be then elevated to a condition suitable to the blessed Angels, for they will also know like them, though not by means of a natural Knowledge, yet by the intellectual Light and Knowledge which they receive perpetually from God. I speak not only of the regenerated Souls illuminated by Divine Inspiration and supernatural Knowledge, but also even of those reasonable Souls which all men bears in their Bosoms, for even they will receive some advantage by the Supreme Power and Goodness of God, who will impart some of his Kingly Glories to them, by reuniting even them to their Bodies again, after their so long Separation, when they were in quality, as it were equal with those reviving Souls who did People the invisible World, who did carry with them the Treasures that they before had given to the poor men, to those whom Christ refused not to give his Life; for them whose hands have laid up as it were to their Benefactor, the Treasures of Heaven, who have laid up as it were in Heaven for their Patrons the Charity that they did receive from them; and because they did perform that acceptable Office to Christ here on

Earth

Earth, shall now be received into Heaven, and be recompenced with a full Reward, because that it was done, as it were to Christ himself; therefore let these great Rewards move thy Heart to Charity, and thy Hand to Contribution, and thy Thoughts to Compassion, because they are the Seeds of all Virtues, and is the Spiritual Food of the Soul, because it springs from a truly good Intention, without which, it cannot truly be a Good Work; for it is the good Design of any Action that Crowns the end of it; for this alone it is that qualifies Men for Heaven, and makes them fit to receive supernatural Light, which will exalt them to a Glorified Estate, which will be to every Glorified Saint, infinitely pleasant; for in that Happy Condition, they will receive the Light of Intimation, whether by the Virtue of this Illumination; they know the particular Occurrences, which we meet with here below; they are bold that pretend to determine; but this we may confidently affirm that they do clearly know all these things, which does any ways appertain to their Estate of Blessedness; and by that Knowledge, break out in Astonishment and Adoration of the Mercy of their Saviour, who hath wrought so great Salvation for them, who is the Fulness of Light to their Understandings, and Plenty of Peace to their Will, and Continuancy of Eternity to their Memories, and Satisfying them with perfect Knowledge, and distributes to every one such Good things

which infinitely exceeds the Desires of his own Heart, and distils to them of his superabundant Goodness, and ravishes them with the Melody of his most Sweet Voice ; and that because in this Life, they have first given up their Hearts to him, which is the Chief good of every Man's Soul, which hath been acted here by Charity, which is better then the Gifts of his Working Miracles, because Charity is the undoubted Mark of a true Christian, when a Man earnestly desires to imitate God's Graces himself, and to communicate them to others, and to have all Mens Hearts taken up with Divine Contemplation, by which Men overlooks Earths things, and courageously do, and suffer any thing for the Honour and Glory of God, which is more to be regarded then all Earthly Treasures ; then let our aim be this way, that we may have all one Spiritual Mind ; for it is very unfit that they should be at variance here on Earth, which must at length be at Unity, and live together for ever in Heaven. Let our Minds and Wills then agree and unite together to fulfil the Will of Christ here on Earth, that we may be Heirs with him in Heaven, that we may study after a Holy Life, then shall we have a tender Sense of each others Grief ; for it is but a point of time that any of us have here to live ; nay, it is less then a point ; for whilst we turn our selves about, immortality comes upon us ; for we are here subject to time, which draws all things down its swift Stream ; for time passes away,

and the infinite space of Eternity hastens on, and remains behind for ever, to which, the longest portion of time bares no preparative proportion. Let the Consideration of this, O God, secure our weary Souls from hunting after Earthly Pleasures; and by the Hopes of our future Happiness, let us be abundantly refreshed; for behold, we send our Sighs to thee, as Messengers and Witnesses of our sincere Contrition, begging of thee to cast all our Sins in the Depth of the Sea; and to bury them in the Wounds of our Saviour, to whose Mercies we fly for the Relief of our Souls, which relies upon his Promises alone, beseeching him to revive the Fire of sincere Charity in my Heart, and in the Hearts of all his people; that we may bring forth sincere inestimable Grace, that we may avoid Sin, that is the cruel Death of the Soul; which hinders Men from the Knowledge of Divine things; which cannot be regained by any Industry, but a timely and early Repentance; which will distil into Men the desire of an unchangeable Good; and makes them continually fear the Treachery of their own Hearts; which without a perpetual watch, will change from Good to Evil, which perpetually ruins of the Soul. But pray God grant us to be of a better Principle, because we are always under his Eye and Inspection, who immediately discovers every turn and slip of our Lives, nay, even the Holy and Glorious Spirits perpetually overlooks us: Who then would not be careful how they of-

send, when they understand that they are perpetually beheld by a World of Spectators; and though they are invisibly to your Eyes, yet your Faith may stedfastly behold them, who perpetually attend you in all your Actions; for so the Apostle gives Charge, *1 Cor. II. 10.* that they take care of their Behaviour, even in outward things; not much beyond the Lift of Indifferency, because of the Angels: What then should our Care be in relation to those Blessed Spirits of our Deportment in Matters of Mortality and Religion. O ye invisible Guardians, it is not my Sense that makes the difference; but it is my desire to be no less Careful of Displeasing of you, then if I saw you presently by me, Clothed in Flesh; because I believe your Power and Authority to be Great, when you have received Strength and Commission from your Great Master; and therefore an Awful Acknowledgement, and Great Reverence of you I ought to have; and a Holy Joy and Confident Assurance of your perpetual Protection of me, if I put my self not out of your Care and Protection, by giving consent to any Sin; for it is not our Distempers, or any Disease of our Bodies, that can give them any distast, but the Pride and Highness of our Minds; for they look not upon the Deformities and Loathsomeness of our Nature, but the Impatience and Disquietness of our Minds; no, it is our Spiritual Indispositions that are odious to them, because any Impurity is opposite to their

their Nature, which is dilicately Pure and Refined ; therefore let us now Blush to think that we have done any thing which hath caused even them to be ashamed for us ; and let us abhor our selves when we recount how justly thou dislikest Me and my Ways. O how unworthy am I of such good Protecting Friends, who abhors the Vanity and Folly of Mens Minds. That Story is Famous of the Angel and Saint, or Hermit, walking together in the way, there lay an Ill-sented and Poysonous Carrion ; the Holy Man stoops his Nose, and turned away his Head, and hasted out of that offensive Air ; the Angel held on his ordinary pace that he was walking before he came to that unwholesome Stink, without any shew of dislike ; but presently after they met with a proud Man, Gayly Dressed, Strongly Perfumed, Looking High, Walking Stately, but the Angel presently turned away his Head, and stooped his Nostrils, while the Good Man passed on his way, not without Reverence to so Great a Person ; but the Angels reason was this, that the Loftiness of a Proud Man was more loathsome to God, and his Holy Angels, than the Stink of that Carcase could be to him ; such and so great is the respect of the Holy Angels to the Purity of the good Intentions of Men, that they have all the the Incouragement imaginable to act according to the Command and Will of God, who will undoubtedly Reward their Good, and Severely Punish the Evil of every particular person ;

son; for God is a most Pure and Chast Spirit, and will have all that are Worthy of his Kingdom to become like him; for the Chastity of the Body, and Sanctity of the Soul are the two Keys of Religion and Felicity, without which the Soul cannot be ardent in Prayer; for those Prayers must needs be chaste and pure, that is, to make even the Body to become the Temple of the Holy Ghost: We must therefore beware that by no means we pollute this Holy Temple, but let the Fear of Offending him be always before our Eyes, that we may be the Rose of Charity, the Violet of Humility, and the Lilly of Chastity; for these Virtues, we are taught by Christ himself, the Bridegroom of our Souls, who doth not only Command us to be Qualified with them, but is always ready to Cloth us with them himself, who daily prompts us to lift up our Minds to him, who is both ready and willing to quicken us in all good, and makes the World to wax bitter to us, that himself may become sweet, when we are Sanctified by him in Chastity of Body, and Holiness of Life; which makes us to imitate the Blessed Angels, because that we pant and breath after the Joys to come, which are Everlasting, and Harmoniously Pleasant, and are to be obtained by the Grace and Fear of God; which will make thee have the Testimony of a Good Conscience, which is the true Honour and Praise of the Servants of God; for this is sufficient to support thee in Life, and comfort thee in Death;

for

for Christ the King of Heaven will be thy Support and Guide, and thy Treasure, and thy Trust; for next to thy Comfort in God, must thy Treasure be within thy self, the Testimony of thy own Innocent Conscience; for that is the Truest Treasury that thou canst carry with thee to the General Judgment; for that is infinitely better than all Earthly Riches, for who can set any Price upon the true Treasure of Grace, which sanctifies Poverty with Patience, and gives Grace to employ Riches Wisely, which otherways would be like Wine, make Drunk their Owners, and so inhaunce his Torments, because in this Life they had no forecast of the Kingdom of Heaven; the sweetness of that could not here please their Palates; for they have been very unlike the True Godly, who take the least care of their Bodies, and the greatest of their Souls, because the Torch of God's Grace shines before them, even in the thick Clouds of Death; which cannot seem tedious to them, because of the assurance they have of Heaven, because they have Wisely trimmed their Lamps, and waited for the Bridegrooms coming, with Joy and Gladness; because in them hath been sowed the Seed of Immortal Hope; and therefore they may justly expect to reap the increase of it, because by their Dissolution, they are most closely joined and united unto Christ; being before Death by Grace joined to him by a joint Love and Unity, therefore they dye not, but go to receive a better Life; for he that is
 joined

joined to God by Faith, is one Spirit with him, *1 Cor. 6. 17.* And thus the Death of the Truly Good is to them the beginning of a far better Life, and the Joyful Gate of Paradise; but to the Wicked and Ungodly, Death opens the Gate of a Devouring Gulf; for betwixt the Good and the Wicked, there is a great Gulf fixed, *Luke 16. 27.* to the one it is not the end of Life, but the beginning of a better; but to the other, it is a horrible amazement; wherefore at Death, if our Friends are good, we do not lose them, but they go before us, and we are certainly to follow them; they are not gone for ever from us, but we are again to meet them; for it may more properly be called a departure, than a real Death; for behold it is great Gain to them, for then they cease from Sins, and from Cares, and Sorrows, and that is not all neither, for they become Partakers of eternal Happiness; for they depart out of the Shadows of Life, and pass by the Shadow of Death, that they may come to True and Celestial Life, they go from Darkness to Light, and from conversing with Men for ever to dwell with God; for this Life is the Souls Imprisonment, but at Death it is enlarged, and becomes free, as from Pains, so from all manner of Incumbrances too; therefore Wisdom will teach us rather to rejoyce in their behalf that Dye in the Lord: For Blessed *Simon* being about to Dye, saith, *Now Lord, thou lettest thy Servant depart in Peace*: He desires to be let loose from

from the Prison of his Body ; for behold, this Life, were it not for Hopes of Heaven, would be a kind of a miserable Servitor ; but indeed the Hopes and Expectation of that, makes us to go pleasantly on ; because that recompences us of all our hard Labours and Travails ; because that is a Kingdom without Change, where the Wisdom of God shall show it self visibly unto every Saint. O let then us in desire thither ascend ! For there is Youth without Age, and Life without Death, and Joy without Sorrow, and Comfort without Vexation, and Life without so much as the Shadow of Death ; for if to see God but for one single moment, far surpassed all Joy, what surpassing Joy will it be to enjoy him to all Eternity ? Sure we shall not be able to contain our selves for Gladness ; for this will be the Vision of God, which hath succeeded in the place of Faith. O then let our Spirits be immediately thither directed, that we may enter in with the Glorious train of holy Angels, with the Gold and precious Stones of divers Virtues ; for this Life of ours passes away, and yet in it we either gain or lose Eternal Life ; for upon the Breath of our Nostrils depends our well-being in Eternity. May we then recal our selves, and begin to be good presently. Let us Watch our selves that we may not spend one moment in Vanity, but betake our selves to the practice and study of a holy and religious Life ; and let us not too eagerly desire any earthly Felicity :

For

For if we seek after a heavenly City, why are we so Sottish to loyter by the way, or rather to think to take up our rest here. Surely this shows that we have no taste or desire of Eternal Felicity. Surely the Holy Trinity do not dwell in our hearts here, in this Life, if our desires after Heaven are thus cold and faint; and then alas! how can we expect to dwell with God in the Life to come, or to be Crowned with the Garment of his Salvation, the White and Holy Robe of Christ's Righteousness, or be Clothed with Love that shall never wax Cold; when alas! it was never so much as begun to wax hot, or be filled with joy, which shall never decrease, when we do not strive to have it increase, nor seek earnestly to Worship God in Spirit and in Truth, nor seek to draw comfort from God's fulness, nor do his holy Will with great alacrity, as the holy Angels do, whose Care for us, and Respect to us, is very Great; and now what Conceptions have we concerning them? It were not amiss, said one, that the Life of the holy Angels were Political, and full of intercourse, as with themselves, so with us. What great Kindness they return to each other is not for us to determine in their course of *Theophrances*, but since their good Offices are many ways assiduous to us, 'tis not much unnecessary to enquire what duties are required from us; to them devout St. *Bernard* is said to be to liberal, in his decision, concerning we owe to these beneficent Spirits, which is Reverence, for their Presence,

sence, their Love, Devotion and Trust, and their Custody. And therefore we ought to be willing to give to them so much as they are willing to receive, and to take from us, but if we go beyond these bounds, we offend and alienate them; for to derogate from them is not so hainous, in their account, as to over honour them: For St. *John* is rebuked when he proffers an humble gratulation to an Angel, and is put off with, *See thou do it not, for I am thy Fellow Servant, Rev. 19. 10.* Therefore surely we ought not to pray to them, but yet we may and ought to pray to God for the favour of their Assistance and Protection over us. For so that worthy Patriarch *Jacob*, when he blessed his Grand-children, well understood what he said, *Gen. 48. 16. The Angel that redeemed me from all evil bless the Lads;* but perhaps you will say, that this Angel was not any Created Power, but the Angel of the Covenant, the same that *Jacob* wrestled with before for a Blessing, as St. *Athanasius*, and St. *Cyril* well conceives of. Sure the intention was no other than to determine that Prayer in God who blesses us by his Angels. And therefore we ought to have venerable Thoughts concerning them; for if our Conceits of them are not very great, our duty to them will be much too short, which is in one word our not resisting their Kindness to us. For they endeavour to lighten our Understandings, and to repel the assaults of the Devil, who continually walks up and down seeking whom he may devour. And thus the
 holy

holy Angels endeavour our good, by frustrating
 the Designs of the Devil, whose Policy and Skill
 is very great, to watch diligently to deceive us;
 but the good Angels are our Friends to prevent
 him from displaying his Malice upon us, by
 preventing of Occasions of Sin, and furthering
 of our Opportunities of Good, and supporting
 and comforting of us in our Sorrows, and deli-
 vering us from Dulness, and giving of us Cou-
 rage to be quickned in all holy Duties, and sup-
 porting and fortifying us against Weakness, and
 at last after all their careful Attendance of us
 here below, with diligence, are ready to con-
 vey our Souls, as their Charge, to their Glory;
 and present them to the hands of their Creator.
 For though our bodily Eyes have not seen any
 of the Souls of our Friends thus conveyed, yet
 we are well assured that the Souls of all the
 Faithful are so conveyed, as *Lazarus* was into
Abraham's Bosom, for such is the Work and the
 Offices of our invisible Helpers. Let us then
 greatly regard the secret Aids of these our invi-
 sible Friends, whose main Care and blessed En-
 deavours are imployed for the good of our de-
 clining wasting Spirits, by suggesting of good
 Thoughts into us, and making of us Wise to Sal-
 vation, by burying of Disputes and every un-
 necessary Query, and studying only a holy
 Life, and by exercising of those Virtues we en-
 deavour to commend, that God may renew
 the decays of his Divine Image in us, that our
 Hearts may be cleansed from the scum of all
 Filthiness,

Filthiness, that the severity of God's Justice may not Sentence us to Eternal Death, because we have unlearned our former Stubbornness, and are now become obedient to Wisdom, and do not any longer place our Religion in airy Speculations of the Brain, but in solid Truths, which are to be practised from the Heart, and daily gives activity to persevere in it, and freely to profit in all holy Obedience, that we may learn how sweet the Mercies of the Lord are, who have mightily magnified them to us. Therefore if we were sensible how great they were to us, it would cast us into great admiration of his astonishing Goodness, because the extent and duration of them are past finding out. This is so well known to all Wise men, that they loose themselves in the thoughts of the Excellency of it. O how much is the Goodness of God to be admired, and how greatly does all men stand in need of the chief of them! O that we could do that duty to God that he might qualify us to receive the rich rewards of his Bounty, which is not perfect but extensive to all that Fear his Name! For he does not display his Mercies sparingly, but bountiful to all that desire them; for he chuses all that will come unto him, that he may make them to be without a servile Fear, or any sinful Blemish, and makes their Lives prosperous and successful, and gives them such undoubted Virtues that they will not venture on any one known Sin, if it were possible by it to gain all the Treasures of *Egypt*, nay, of the whole Universe;

verse ; because every known Sin committed de-
 liberately, liberally and knowingly; puts men
 out of the Favour and Tuition of Almighty God,
 and cannot let his Divine Impressions rule, or
 have any room in their Hearts, but makes men
 to become down right Atheists, and hinders
 and prevents them from being forward in the
 Service of God ; because they regard him not,
 neither will they obey his Laws, but make a
 Trade of Sinning against him ; and take care to
 satisfie and fulfil their Lusts, and pass away
 their precious time in nothing but Vanity and
 Folly, and put Eternity out of their Thoughts,
 until they pass on to it in Remediless Misery ;
 and every thing seems to them as an hinderance
 to their serious recollecting of themselves, and
 becomes obstacles to their duty in the way to
 Heaven ; whereas, were it not for Sin, the way
 would be very calm, and easie, and pleasant,
 before they approach so near as the Gates of it;
 but infinitely more will it be when they come
 into it. But to such a degeneracy is humane
 Nature grown, that they impiously presume
 upon the Mercy and Clemency of Almighty
 God, and look to receive the Rewards of Piety,
 although they have lived a Life of Vice and per-
 nitious Wickedness, and cleaved inwardly with
 the Affections of their Hearts to that which Al-
 mighty God hates ; and are not serious in ad-
 monishing of themselves to Repentance, but
 are earnest in hunting after vain things, but
 will not so much as stir up themselves to seek
 after

after the good of their Souls, by conforming of their Wills to the Will of God, which would bring them to true and solid Joys, which springs from the Spirit of God, and is liberally granted to all that desire it, and becomes as healing Oyl to afflicted Consciences, who gladly receive all Divine Comforts, that makes it more and more Pant and Breath after the Joys above, and is not careful and inquisitive after the things of this Life, which passes away as a Post posteth by, and are not worth our being restored again to them: For they hinder the light of saving Knowledge in our Souls, and so by consequence prevent our Eternal happiness, which otherwise would be invested with everlasting Light and Felicity, which is justly due to all pious Souls, as a Reward and Crown of their Virtues, whose Spirits, Minds and Souls have been freed from Vice. Therefore their Bodies shall be made exceeding pure, clear and bright, and even as nimble as the holy Angels are: For after Death we shall know those blessed Spirits that were appointed by God in this Life to be our Keepers, and in Heaven sollicite our selves with them; which will doubtless fill our Souls with great Contentment, Joy and Wonder, because those Satisfactions will be beauteous, excellent and wonderful, because we shall all then meet and unite in Love and Kindness; though not as it was in this Life, but in a more melodious manner. For there both Angels, Apostles, Patriarchs, and Prophets, with the whole Army of noble

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Martyrs

Martyrs, with Faithful Labourers, Pastors and Teachers, with the numberless Multitude of conscientious Professors, will all meet with harmonious satisfaction together, and greatly acquiesce in Order with glorious Perfection. How infinite Gracious and spiritually Bright will they all shine together in solid, complete Felicity, but yet not without different degrees of Glory; but yet all adorned with Crowns and some with Coronets most glittering, with starlike Order, and multitude of others, with starlike Clearness. May we therefore all of us live worthy of the Glories that accrue to those Noble Worthies, who are dignified and invested with these glorious Titles, the least of which are of so much Happiness that he cannot wish to receive more. May we therefore all fly to God's Virtues as a most sure Anchor of lasting Refuge, for they will guide us to the quiet Rest of Peace: For although the ruin of Angels is not to be supplied by holy Souls, yet they may become like those blessed Beings, but not the same. For some Learned Divines have supposed, That the Angels themselves will receive an augmentation of Happiness, at the great day of Recompence; because they then shall be perfectly freed from their Charge and Employment; because the perfection of Happiness consisteth in Rest, which is the end of all motion; and if so, how much more Happiness then will the Saints enjoy? For God will then increase large their Felicity. Therefore sure I am that

the least degree both of Saints and Angels is great and endless Blessedness ; but for those Sphears of Glory, it were too ambiguous in us to desire to equal, nay, either to claim to know them, I mean, whilst we are in this Life : For afterwards, in the Life to come, we shall not only know them, but we shall be Fellow-Partners with them. But in the mean time, let us be Wisely and Learnedly ignorant, and satisfiedly Devout and Silent, concerning those unrevealed Subordinates : But perhaps you will say, what Subordinates with all these Glorious Titles ; yea doubtless to their great Creator, who gave them not only their Beings, but also so durable, lasting and endless Beings, which no created Mind can comprehend, which in its best full extent is but shallow and listless, and cannot conceive aright of it self ; which upon a serious view seems to be very perverse, even in the Thoughts as well as in the Will, and is not apt in Youth to be Crowned with blooming Virtues, which would bring to it a most sweet favour. For the first Age of every man is the most fit for the Service of God. The Almighty Wisdom who makes his Beloved rest sweetly, even in their Graves ; for even those pleasant Beds are most ample Inheritances ; for no present Enjoyments are denied to those that by Virtues and Piety are become the Sons of God ; no, nor yet shall the Miseries of this World have Dominion over them, nor seaze upon their Spirits ; for they shall perpetually Comfort them-

selves in the Lord their Redeemer, who perpetually goes on to do such great things for them. What though the Infant begins his Life with Tears, which serve as an Harbinger to foretell the Evils to come, yet the Fear and Grace of God supports us under them, and delivers us from them; and if Heaviness endure for a Night, Joy cometh in the Morning, *Psal.* 30. 5. And even the Cross becomes bedecked with Jewels and Bracelets. For this is the blessed Fruits of Christ's Passion, who hath said, That he will wipe away all Tears from our Eyes, *Rev.* 7. 17. And thus his gentil Corrections leads to bright Crowns in Heaven, of which *David* was a Type, that was not Ten whole years in his Exile, but he was Forty in his Kingdom, *2 Sam.* 5. 5. For behold the Weakness of our Strength, calls for his Aid to deliver us; for he would not have us faint under his afflicting hand, for the depth of our Weakness calls to the power of his Strength, *Psal.* 42. 8. And then the pledge of his Divine Image he reinstamps upon us, that by it we may lay hold of his protecting strength, which will purge us from the Filth of our secret Faults, and intitles us to the Innocence of his Meritorious Son, whose Obedience to Death hath obtained for us all a Crown of Life; and will not all this incomparable Love keep us from all hurtful Actions, and makes us to endeavour to imitate his Goodness, whose alacreative Obedience hath satisfied the Divine Justice for our rebellious Carriage, which takes from us the trouble

of our disquieted Minds, and fills us with ple-
 nary Joy and Satisfaction which comes from
 God, and is his Gift, because God hath accep-
 ted the pure offering of the Innocency of his
 dear Son, which is a full, perfect Satisfaction
 for the Sins of the whole World, when it is ap-
 plied to our Conscience by Repentance and
 Faith; and will not this increase to us both
 Wonder, Love and Gladness, and make our
 desires Pure and Holy, which may prevent our
 Hearts from wandering in our Prayers, because
 our Thoughts are fixed upon the pure Object
 of our Love, who hath promised to be present
 with us in our greatest Necessities, especially
 at the hour of Death, to defend us from the
 Fury of our Enemy; and will safely bring our
 Souls out of Prison, and invest them into glo-
 rious Happiness, which are prepared for all that
 truly Love and Fear him. For he will surely ad-
 vance us into the Land of Promise, that Celestial
 Country; for God who hath first communicated
 to us his Grace, will not leave us till it is con-
 summated in Glory. In the next place then,
 as for our Selves so for our Neighbours, let us
 pray that they may have a happy Passage into
 this Celestial Country, that they with Angels
 may Rejoyce and Sing; for to pray for my Self
 is a duty of Necessity, but to endeavour the
 Happiness of others is a duty of Charity. There-
 fore if we see any man Sin let us Grieve for it,
 because it is the cause of the Death of his Soul,
 and makes him loose the inestimable Grace of

God, and so by consequence Eternal Life ; for all Sin poysons the Gifts of the Mind, and so robs the Soul of new Grace, and bereaves men of the fragrant Flowers of Divine Gifts, and prevents the Light of saving Faith from having Dominion in Mens Hearts, for Sin frustrates the kindling of it ; neither can they Sigh to God by the Grace of his holy Spirit, nor freely Fly to him by devout Prayer, because their Hearts are held Captive by the Love of this World, and they hunt after Earthly Glories. And therefore there is no room for the sweet Plant of Divine Love to grow in them, neither can they Dye to themselves that they might Live to God, because they have not any foretast of Heavenly Joys, but vain Glory, short Pleasure, and empty Splendor is their Delight : Which makes the Scriptures fulfilled, *That there is no knowledge of God, they are all such Workers of Wickedness*, which was *David's* Complaint, *Psal. 53. 5.* And therefore they do not see clearly into that most desirable Light of the Knowledge of God, but are stuffed up with the Lust of the World, which eats into their Bowels as a Canker, and is to them as a devouring Worm which eats up all that it approaches near : But surely these are not the Spots of God's Children, *Deut. 32. 5.* neither doth it consist with the Theme of Christianity ; nay, it is not consistant to any of even humane Nature, for that hath in it something more of God than thus to be its own Ruin ; because every man Naturally desires Happines,

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and cannot rest satisfi'd without it, but the mischief is that they would have it without the right means of attaining of it, and so mistake their Duty, and by consequence their Happiness too ; and disregard doing of the Will of God till they come to approach near the Gates of Death ; when they are not able so much as to struggle with their Distemper, much less to do any thing in order to their Salvation ; or if they could do some single act that might tend thereunto, yet God doth not judge men according to some single Actions of their Behaviour, nor small Portions of their Carriage to him, but according to the constant squaring of their Lives. Why then should men thus fondly deceive their own Souls, as to neglect their chief Business, till they have no time to do it in ? and unjustly fasten to themselves a false Hope of their Salvation ? Why will they not rather do the Will of God in time, whilst they have Health and Strength about them ? For that is the only time that is accepted with God ; for that shows their Love and Obedience to him, who requires the Heart, and will in its full Strength, and would have men take the right end that would carry them up to Heaven. O man ! who art thou then, that after so much Love and Kindness received from God, wilt yet be shy in duty to him ? Surely thy presuming upon his Clemency will stand thee but in little stead in the great day, when all things will be so severely tryed in a strict Scrutiny. Bethink

thy self, O man, and avoid the Precepits by doing thy Duty well; and so qualifie thy self for God's infinite Mercies. For although there be a vast disproportion betwixt God's Mercies and Mans, yet unless there be something to intitle Men to them, what will they be the better, if they do not consider and know their own Immortality, which may make them aspire after Heavenly things, which are infinitely pleasant, because they come from God, and belongs to him, who variously displays his Excellencies to both the upper and the neither Worlds, and puts a lustre to the Souls above; so he also puts inward light into Mens Hearts below. And yet how apt are Men to defile those blessed Gifts, that by God's Grace are infused into them, and betray their own Happiness, and so deprive themselves of those valuable Treasures by abusing and refusing those gracious Gifts that thou, O God, dost so bountifully bestow upon them; and so neglect, refuse, and abuse thy Grace to the prejudice of their own Souls, and thereby dethrone themselves of the Gifts of their Minds; and so bereave themselves of that threefold Chain of Love, Unity and Peace, and so doing, become to themselves an hurtful Enemy; and as much as in them lyes, diminish the Good of their own Souls, by devesting of themselves of Prudence to govern their own Actions; and by this they become as vain as an Airy Feather is light, and of neither weight nor substance; and as an Autumn for littleness of

of value, by setting of their Hearts upon External things, and so make their Sins as Mountanous as the Universe of Heaven and Earth, and as weighty for Evil as the Ballancenets of God's Mercies are for Goodness, and so become Infinite, because it cannot be ballanced or equalled: And is not this to increase in the Miseries of this Life without an early and speedy Repentance, which is as a sure Plank in a Shipwrack, which will not fail of carrying you safe to Shore; for Repentance supports you with an undaunted Courage; and makes you with ease to go through all Difficulties; for Difficulties do not daunt that Courage which is supported by God; neither will it suffer his Glory to give way to Gain; but excites our Desires to thirst after God's Glory, and our own Salvation; and prevent the Appetite of Sense from getting above Reason, and endews Men with a Primary Act of the Mind, that noble Gift of Faith, which lets Reason rule in the Principle Seat of the Soul; for this is the Principle Rule that Reason gives; and yet Faith is neither ruled nor guided by Reason, but Reason submits and subjects to Faith. O happy Faith that opens the Eyes of Mens Understandings; and gives them a clear view of the unseen World, where there be whole millions of Saints and Angels; who hath assisted Men in keeping of their Faith unmoveable; and therefore they shall rejoyce in the Society of Angels; and because they were greatly glad to promote the Salvation of their Brethren;

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for this is the true Mark of all that are fit for the Celestial Country, if they rejoyce in the Salvation of every Man, then they may become like to the Good Men of Old, whom God so highly Honoured, as to shew them visibly his Blessed Messengers the Holy Angels: For we know that *Abraham* saw Angels in the Tent Door, *Gen.* 18. 1. And *Lot* saw Angels in the Gate of *Sodom*, as the Holy Scriptures witnesseth, *Gen.* 10. 1. And *Hagar* saw an Angel in the Wilderness, *Gen.* 2. 17. And *Jacob* in the way, *Gen.* 28. 12. And *Moses* in the Bush of *Horeb.*, *Exod.* 23. 5. *Numb.* 27. 12. *Deut.* 32. 49. *Moneth* and his Wife in the Field, *Judg.* 13. 3. 6. 9. 13. 18. *Gideon* in the Threshing Floor, *Judg.* 6. 11, 12. 21, 22. And *David* in the House that *Erronia* had prepared for the Worship of God, 2 *Sam.* 24. 16. 17. And so also *Elijah* and *Elisha*, and the Prophet *Isaiab*, and the Child *Samuel*, as we have it in 1 *Sam.* 3. 8. And *Daniel* the Beloved of God; the Angel which brought him that Welcom News, that he was greatly in Favour with the Almighty since the time that he had set his Heart stedfastly to seek him in Prayer, *Dan.* 9. 21, 22, 23. So *Zachariah*, *Ezekiel* and *Joseph*, *Matth.* 2. 19. and *Matth.* 1. 20. 24. And many more, as *Jos.* 5. 13, 14. which Host God had promised to go before *Moses* and *Josua* to direct and protect them. Moreover in the New Testament, *Joseph* saw an Angel, as we find in *Matth.* 20. 24. And *Mary* also saw an Angel, *Luke* 1. 18. 26, 27. *Zacariah* the Father of St. *John* Baptist,

Baptist, whose Son was a Prophet, and an Apostle; whose Method taught all Men, that he came from Heaven; for all Men believed that he was a Prophet, *Mark* 11. and *Luke* 20. 6. And which was more than all, our Lord himself saith, That he was more than a Prophet, *Matt.* 11. 9. And the Shepherds, *Luke* 2. 9, 10. Also and *Mary Magdalen*, *Luke* 4. 4, 5. And the Disciples gazing up into Heaven at the Mount of Olives, *Mark* 16. 19. *Luke* 24. 51. St. Peter and Philip, Cornelius and the rest, *Acts* 10. 3. 7. and St. John the Evangelist, were all Honoured with the Blessed Sight of Holy Angels; for which cause, St. Paul Writing to the *Hebrews*, *Thess.* 13. 2. bids them not to be forgetful to entertain Strangers, telling them that some thereby had entertained Angels; *Heb.* 13. 2. and in the Succeeding time in the Primitive Church, which is yet the same as it was then; I suppose that Good Angels was never a whit more sparing of their Presence for comforting of Holy Martyrs, and Worthy Christians, under the Pressours of Tyranny, for the Professing and Believing of, and in the Name of their Dear Saviour; for I doubt not, but many Worthy, Constant Christians saw and felt the Refreshing Hands of the Holy Angels, like the *Israelites*, who when they were in their greater Dangers and deep Distresses, and longsome Passages; yet were perpetually Preserved and Protected in a most Miraculous manner; and Fed with Manna from Heaven, and Led by Night with a Pillow of Fire, and
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by Day by a Cloudy Pillow, *Eccd.* 13. 21. *Pf.* 105. 39. But when they come on to be fixed in the Land of Promise, their Angelical Sustainance ceased ; and they must then Till their Land, or Famish : And thus you see how highly God hath Honoured his Dear, True and Faithful Servants, with both the Sight and Assistance of his Holy Angels : Therefore see that you put not your selves out of the Favour of God's Protection by Committing or Consenting to any known, wilful or deliberate Sin, which poysons and destroys the Soul for ever : Therefore when you are Tempted to do any thing that would Offend the Majesty of Heaven, immediately Rebuke the Temptation, and suffer your selves not so much as to Listen to it, and much less to let it have Dominion over you ; for if you do without a speedy amendment, it will certainly be the Eternal Ruin of your self, and of that precious Soul that cost so Dear a Purchase, even the Hearts Blood of the Maker of both the Worlds, and all things in it, as well as Angels and Men. Then see that you speedily fly from all Appearances of Sin, *1 Thess.* 5. 22. and then you shall not fall into either Distrust nor Credulity, but ye shall be kept stedfastly in the Fear and Worship of God with undaunted Courage, and persevering Constancies to the last of your days, when you shall be presented to God by the Hands of the Blessed Angels, and with them ye shall Praise him for ever and ever ; for this is the good effect that the avoiding of Sin brings to every Soul ;

Soul; for by Obedience, Men are intituled to be Fellow Heirs with the Choirs of Angels above; for were those Celestial Spirits never so powerful, and knowing, and surpassingly Glorious, if they were mere Strangers to us, what were their Numbers, their Knowledge, or their Glory to us, if we were to have no Interest or Share with them? But now you have heard what a mutual Communion there will be betwixt them and us; and you have also heard that there is nothing more plain, than that the Angels of God hath not been always kept from mortal Eyes, under an invisible Concealment; but hath oftentimes condescended so low, as to manifest their Presence to Good and Holy Men, in Visible Forms, not Natural, or assumed to the Eyes of the Beholders only; but as for those that hath taken upon them to give us an exact account of the distinct and different rank amongst them in Heaven, I think they have been too bold, because no Man hath been there to see as we know of, unless it be *St. Paul*, (I mean) that ever came back, either to give us an account of them, and their different Orders amongst these Spirits and Angels, yet they are all Celestial; yet no doubt there be degrees amongst them, but it is hard for Man to undertake to determin them. *St. Paul* indeed speaks of Principalities and Powers, and Might and Dominions, and other Names that might be mentioned, *Ephes. i. 21.* but it is with caution, because many things may undoubtedly be that: We
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cannot with safety give an account of, because as yet we are not unclothod of our Bodies of Flesh, 2 Cor. 5. 1. which greatly hinders our Knowledge in Spiritual things; and we had much better Humbly to profess our Ignorance, then to profess a false Knowledge; but however be pleased to hear the Opinions of some that count themselves not altogether Ignorant of those glorious Subordinates of several Offices and Employments, and Titles, the first (say they) that relate to the imediate attendance of almighty God, the two next to the government of the Creatures, both general and particular; in the the first assisting place, the Seraphins as of Lords of the Chambers and Cherubins as Lords of the Cabinet Council; and secondly, by Thrones, as intire Favourites, in whom the Almighty takes delight to give them Rest and Joy, and Peace; and then in the second, of Universal Regency. They say, the Dominions are the Officers of State, who are Councillours, Marshals, Treasurers, and governs the Affairs of the World; and so they go on, and say, that Mightes are Generals of the Heavenly Malitia and Powers, as the Judges Itinerant that serve for several Retributions of Good and Evil; and thus they presume to marshal the Angelical Spirits into several Dignities and Services according to Earthly Courts; and in the third Special Government, placing Principalities as Rulers of several Kingdoms, and Provinces, Arch-Angels, as of several Citys and Countries; and lastly,

lastly, **Angels** as Guardians of several persons : Indeed it is not doubtful that there is a particular Angel Guardian for every particular person; for that, the Holy Scriptures gives us an account of, *Matth.* 18. 10. and then that there hath been particular Angels designed by God for the Guiding and Protecting of General Provinces, hath been commonly believed, for it is not a thing unlikely; because that God is a God of Order, as well as of Peace : For it is said, that *Michael* the Arch-Angel was Head and Governour of the rest, *Rev.* 12. 7. that was Commissioned by Almighty God : But for those that dare presume to define the Differences of Degrees in each Order above in Heaven : I profess it is as hard to know from whence such Learning comes, as it is to believe that such Men can undoubtedly declare and read this hard Lesson : Therefore they take upon them too much, that thus pretend to know and teach such unrevealed Misteires ; for who that is Wise, can pretend to know the Difference and Degrees of each of those Angels Nature, in respect of its Goodness and Excellency ; yet such there be that say, That the Arch-Angels are Dignified with no less then ten times the surpassing Beauty of an other Angel ; and that Principalities are twenty times above the Arch-Angels, and Powers forty times more than Principalities, and Mightys fifty more than Powers, and Dominions sixty above Mightys, and Thrones twenty above Dominions, and Cherubins

rubins eighty above Thrones, and Seraphims ninety times exceeding the Cherubins; and thus they take upon them to know wonderful things, which I suppose are hid from them, as being one of those things that our Saviour saith, That no Man knows, *1 Thess. 5. 1.* Although there are undoubtedly divers Orders of those Almighty Beings; yet for us, as being near Men, I do not see how we can give an exact account of them; for I think that it would be much the wiser way to learn to be careful how we behave our selves in their presence, who carry up an account of our Actions to Almighty God, whose Wraths hangs over our Heads, if we disobey willfully his Commands: Therefore let us be careful to manage our selves, for we cannot make any reparation for our past Faults; therefore we have great cause to be weary for the future; and Cloth our selves with Christ's Righteousness; for our own coherent Righteousness, if any such we have, will not justify us; therefore we must fly to God through the Merits of Christ, who hath promised graciously to receive us, if we duly turn to him, who is the Light of our Eyes, and the Joy of our Souls; then shall we at last be filled with infinite Pleasure, because we have endeavoured to keep the Commands of God; therefore his Goodness will Cloth us with infinite Pleasant Light, and give us a Happy Egress out of the Miseries of this Life, and a Blessed Ingress in the Resurrection; for this will be our

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Benefit, because we belong to God ; for that our Duty hath been qualified with Virtue, according to his Will ; and therefore it is inconsistent to his Excellencies to deny us any thing that is good, for he variously displays his Mercies abundantly to all Men, which is superabundantly good and coherent in it self, and sublimely pleasant, and distills to men the Cordial dew of Heaven, and fills them with God's choise Spirit, which makes them unite to his Will, and adorns them with Spiritual Profit. For this we may briefly and plainly perceive, by being adorned with that pleasing Diet of Prayers and Tears, and by them seize on our Spiritual Guardian Angels, who delivers us from many Perils and Dangers ; for those holy Agencies are our Mighty Protectors, for their unseen Hands have many times preserved us from Drowning, and from Falls, and a thousand Casualties which we are daily liable too ; for whether else but to them should we ascribe many Events ; which Ignorance teaches us to wonder at in silence ; for no doubt but they have a hand in the recovery of many, who have been dangerously Sick and given over by Physicians. What but an Angel hath prescribed to the Remedy , by suggesting of something that God would give a blessing too ? May we therefore yield them due reverence, because they are the Officers of God, and are willing and glad to promote our good ; for on all occasions they execute swiftly the commands of God, when

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he sends them to bless or to smite with his afflicting hand, as when they destroyed the *A Syrians*, for saith the Text, In the morning they were all dead Corps, *2 King. 19. 35.* And so it is supposed that it was not the Natural force of a vehement Blast alone that blew down the House upon *Job's* Children, but the Work of an Almighty Spirits that acted in it likewise, *Job. 1. 19.* So when so many *Israelites* dyed of the Plague, we should have thought that there had been some noisom infection in the Air; but *David* saw the Angel acting in the Slaughter, when himself had provoked God to send his Angel to execute, *2 Sam. 21. 16.* And so humane Nature is apt to be injuriously saucy in ascribing those things to an ordinary course of natural Causes, which the God of Wisdom, as well as of Nature, does by supernatural Agents. Then let us entertain his Works rather with wonder and trembling than with curious scanning, and banishing all our misconjectures of unseen things, and endeavour to practise the plain revealed Truths of the Gospel; and then our sensuality will vanish, and we shall rely upon the everlasting credit of God's promises. And this will show that we have greatly depended upon him, which hath guided us to love, fear, and reverence his endless Majesty. And this will show that we have not been clyed with that pleasant Diet of doing his Will, which hath given us an uninterrupted quiet, and hath amended whatsoever has been unrefined in us, because

because our method was to shun Credulity, and all unseemly Questions that have been fit to be unresolved, but have endeavoured to serve God with an invincible Courage and Constancy, which makes us more serious in the enquiry after our own Immortality, and invests us with ingenious sagaciousness of Spirit, that does not suffer us to entertain any pious Fraud, nor any wildness of Opinion, which causes in all that are taken by it a shameful Detection, and robs them of all true Happiness and Rest; and if it gives them empty Titles it fills them with Misery, that makes their past Pleasures unworthy the reitterating, because they have provoked God to displeasure against them which have changed the method of his kindness towards us. For if he sees that we are devout for Interest he Rewards us not. Let us then better imploy our hasting hours, for it is not the excellency of our Devotion at best that can attain Favour, but 'tis his Goodness that rewards our labours. Let us not then measure our Devotion by the small particles of time that we spend in them, but search deeply for profound sincerity; for that shows us the Vanity of our Lives, and intitles us to God's Favour, and begets in us a deep contempt of earthly Vanities, and shows us the certainty of our Mortality, which we can never think too much upon, nor prepare for too soon; therefore be wise and obedient, and cloth your selves with inward Purity, and let your Faith grow and increase, and you shall overcome

all difficult Duties and Sufferings, with all Distempers of Mind, and gain new Strength and Virtues every day, and not suffer Sin to reign in you, because that God will cloth you with the Wedding Garment of his twofold Grace, both preventing and subsequent; which will make you willing to obey in all necessary Duties, and be subject to your Superiors, and friendly to your Equals; for God hath various means to subject the Stubborness of Mens Hearts, of which this is one, the serious Consideration of the infinite space of Eternity; for who can measure that vast space, in which there are great Rewards reserved for all that diligently learn, and wisely obey the blessed Commands of God.

Extracted out of St. Cyprian, and other Ancient Authors; first, to Virgins; and then secondly, to every Pious Christian.

CHRISTIANITY is the Guard of Hope, the Stay of Faith, our Guide to Heaven; and to be Guided by this, is Life; but to Despise it, is Death. Let us then keep our Bodies once Washed in Holy Baptism, still Pure and Impolluted as the Temples of the Holy Ghost; for as we are Redeemed by the Blood of Christ, we ought to do him all Faithful Service, lest his Spirit should forsake his Dwellings: Therefore Virgins, to whom this Speech is Addressed, must have

have the greater care by how much greater is their Honour ; for Virgins are the Flowers of the Churches Off-spring. These are they that hath Devoted their Minds and Bodies unto God, and study not to adorn themselves for any other but their Loving and most Bountiful Lord, who hath great Reward in store for their Virgin Chastity ; for Christ hath said, that their Reward is in Heaven ; therefore they ought to appear to be Virgins, as well as to be so, that they may not expose themselves to Humane Love, but reserve themselves only for Divine ; and if it be her Fortune to be exposed to all the inconveniences that Humane Nature can put upon her. These Pains and Wounds are the fairest Jewels, the better Ornament of a Virgins Body ; for it becomes not a Christian, much less a Virgin, to prize at any high rate the perishing Braveries of this corruptible World : For the Glorys of Heavens Eternal Bliss, the Sight of God ; this is the Object of her best Affection ; for the only true Riches is to be Rich in Christ, and delight in him ; for the truest Good is Spiritual and Divine things, which brings all that take Pleasure in them unto God, the Blessed Fountain of their Being, who will remain with every pious Soul to everlasting, and be his Portion : Therefore seek for the Endowments of his Divine Power, and you shall be Rich in Grace, and then you will feed the Poor of Christ, and lay up Treasure in Heaven, where your Voice will be sweetned, and always imployed in Halal-

jahs, Songs to the Glorious Majesty of Heaven: But in the mean time, get the Prayers of good People to help thee thither; then seek for the Ornament of a Gracious Heart and an Humble Spirit; and when thou hast attained it, lose it not by adorning thy self with Rings and Jewels. Let our Virgins be careful to avoid all immodest Company, and unchast Talk, whereby the Ears and the Mind are in danger of being defiled; for it is said, that this First Hundredfold is the Fruit of Martyrs; but the Second is that of Virgins, which may be called the Sixty, which is given them as a Reward to their Obedience; therefore let your Self-denial be in the next Degree to Martyrs; and such a high descent requires your constant Labour: But then do but consider from what Pains and Cares your holy Virginity rescues you, and makes you to become like unto the Angels, having already Possession of that Priviledge of the Resurrection; and passing through this World without being incumbered with the Cares of it; for whilst you persevere in Chastity, you are Angelical; only you must not fail of holding fast your Resolutions that you have begun, but most happily go on to despise the Earth, and to look up to Heaven: For when our Saviour speaks of some higher Mansions in his Fathers house than other, it is to supposed that the Virgins will be Intituled to the most Noble: Therefore you must seek after the Greatest Holiness; for the greater it is here below, the greater will your Glo-

ry be above; for you shall be repayed there with Divine Pleasures; for the Earthly Vanities you have here renounced; therefore be mindful of Holy Discipline, Religious, Faithfulness with Humble, longing after the Treasures of Heaven, being Patient and Meek, and Long-suffering, forbearing of Injuries, prone to shew Mercy, unanimous and kind unto one another; for Virginitie is the Life of Angels, the Animal of the Soul, a great advantage to Religion, the great Opportunity for the Retirement to Devotion; and being empty of Cares, it may be full of Good Works, for being unmingled with the World, it may be more apt to converse with God, and call upon him, in that most Loving and Familiar Prayer of his Beloved Son must needs be acceptable to him; for he that dwells in the Heart, must needs be heard by the Voice; and whosoever prays in the Words of the Son, will be heard most Graciously; for what can be more Spiritual than that which is given by Christ, from whom we reserve all the Gifts of the Holy Spirit; for what is more true Prayer to the Father than that which proceeds from the Mouth of the Son, who is the Truth it self; wherefore to pray otherways than he hath taught is not Ignorance only, but also Sin; therefore in Prayer let our Speech and our Gesture be Humble, Remembring that we are Approaching to the Majesty of God, which we must be careful to please both by the Posture of our Bodies, and the Moderation of

our Voices; but above all, God regards the Devotion of the Heart far before the Loudness of the Voice; wherefore we must all offer up to God one unanimous Prayer; for Unity and Love is that which is most effectual to prevail with the God of Peace; for how plentiful is his Goodness who gives us leave to call him Father; for he is the King of Glory, and we poor Pilgrimes upon the Earth: Surely great is this our Privilege. O Lord, enable us to give Glory to thy Name, that thy Kingdom may come into our Hearts, and we may shew it forth in our Lives, that thy Holy Will may be done by us in all things, with that Chearfulness of Mind as it is done by the Angels in the Heavens; for this we are sure that thou wilt never fail to give us day by day, and year by year, our daily and yearly Bread. And thou also hast promised to forgive us our Sins upon our Repentance, which thou wilt not deny to assist us in, if we perform the Condition of forgiving all that hath offended us; for thou hast promised us that thou wilt not lead us into Temptation; and if we should happen to fall under it, thou wilt give us Patience to bear it, and Strength to escape it; for if we beg Grace to be kept from falling into the Evil of Sin, thy Mercy and Goodness will keep us from the Evil of Punishment; and then shall we give Thanks to the Glorious King of Heaven, and his Wonderful Majesty, in our Doxology; because thine is the Kingdom, and the Power and the Glory, who enlarges every Heart to be delighted in, thy Majesty;

Majesty ; for endless is his Power, and without
 end is his Glory; and all Nations shall come
 and Worship him, whose Dominion is everlasting,
 and World without end. Amen. Wherefore
 seeing that our Father is in Heaven, let us
 in minds thither aspire, and mind Heavenly
 things, and live Angels Lives ; for then alone
 it is that we shall give Glory to the Lord ; for
 this was the chief end and cause why God San-
 ctified us in his Holy Ordinance, Baptism ; and
 will assist us in the performace of what we
 have by his Grace begun, that we may be
 Sanctified in all our just Undertakings, and still
 be preserved by the Power of God, if we bring
 our Minds to a perfect assent to the Love of
 Truth for Truths sake, and imbrace Truth for
 the love of it ; for this is the only way to set up
 the Kingdom of God in our Heart ; and this
 also is the way to renounce the World, and to
 get the Victory over the Vanities of it. Here
 also we pray for the Second Coming of Christ in
 his Kingdom, that we may be received into Glo-
 ry ; but betwixt this Glory and us, we must do
 what God would have us to do ; and that we
 may so do, we may, nay, we must always
 pray for God's Assistance, for no Man hath
 Strength of his own Will, but is supported by
 the Indulgence and Mercy of God. Now the
 Will of God is that which Christ did, and taught
 whilst he was upon Earth, Constancy in Faith,
 Modest in Speech, Justice in Actions, Works of
 Mercy and Compassion, Patience of Injuries,
 Peaceable-

Peaceableness to love God with all the Affections of the Heart ; and to prefer nothing before Christ, who preferred nothing before us, wild Dust and miserable Earth, to bear the Cross, and be Faithful unto Death. This is the way to be Heirs with Christ, and to fulfil the Will of our Heavenly Father both in our Souls and Bodies, which we reserve as the free Gift of Heaven ; for we are made up partly of Earth, and partly of Heaven ; for our Souls that is the Breath of Heaven, and our Bodies they are made up of the substance of the Earth : Therefore let us earnestly beg of God his Blessed assistance, that we and all Men may Glorifie him in both ; and that we may so do, we must daily forgive the Injuries that are offered to us ; and likewise we must ask Forgiveness daily of him ; and he that hath taught us to ask Forgiveness of Sins, hath promised to give it ; for he that will not forgive another , forfeits God's Mercy against himself for denying of it ; and all such will be left without excuse at the Day of Judgment, and be sentenced out of their own Mouths in that Day : Wherefore we see that the Adversary can do nothing against us without God's Permission ; therefore let us fear and serve God alone, and devote our selves intirely to him, and then God will not give the Enemy power against us ; tempt us indeed he may, but he cannot make us consent to any Evil unless we first consent to his Stratagems, which if we do, it is our own fault ; for if we pray
against

against him, we shall be assisted by the Mighty
 Power of God, who will not give the Enemy
 Power against us, unless it be to correct us
 when we offend ; or else to glorifie us when we
 are tryed, and have resisted his Ambushes :
 Therefore let us watch, and pray, that we en-
 ter not into Temptation ; and pray God to
 keep us by admonishing of us from the Evil of
 Sin, and then we shall not fail of being deli-
 vered from the Evil of Punishment ; for when
 once we have gotten the Divine Protection
 we shall be secured from the Assaults of the
 World and the Devil : Wherefore seeing that
 we are taught by our Lords Example, who
 prayed for the Forgiveness of our Sins, and for
 the increasing of our Graces ; for he had no
 Sins of his own, that he should pray for the
 Forgiveness of them ; no, it was for our sakes
 that he Dyed and Suffered so much ; and
 if our Lord watched and prayed that our Faith
 might not fail, surely we have great reason
 to do it for our selves. Let us then imitate our
 Lord in every thing, and also in Praying for
 Peace and Unity ; for our Saviour delights in
 nothing more than this ; and from this we
 may understand how great their Crime is
 that break Unity and Peace, for which Christ
 prayed so ardently, and without it there
 is no coming into the Kingdom of God ; but
 when we pray we must be Vigilant, with Fears,
 and be Earnest ; and let the Mind think of no-
 thing but the Majesty we pray too, and the
 thing

thing that we pray for ; to this purpose it is that the holy Minister prepares the Hearts of the People before the Sacrament with this Preface, *Lift up your Hearts* to God; to which the People Answers, with an audable Voice , *We lift them up unto the Lord*; signifying that we should be then mindful of the Lord, and nothing else. Therefore let your Heart be shut against the Adversary, and open to God alone ; for otherwise he will steal away the thoughts, and then we shall have one thing in the Heart , and another in the Tongue ; whereas it is not the sound of the Voice alone, but the intentions of the Mind that commends the Prayers to God ; for how canst thou expect to be heard by him, when thou heardst not thy self ? or to have God mindful of thy Prayer when thou thy self art mindless ? Surely this is to betray thy self to the Enemy, and to offend the Majesty of Heaven ; to wake with the Eye, and to sleep with the Heart ; but if thou wouldest prevail, take the Apostle's Advise, Be instant in Prayer, and Watch in the same ; which word, Watch, signifies a great heed and care what thou speakest, and to whom you spake. For this alone is it that can make thy Prayers and Alms come up into the presence of God , like to *Cornelius*, and be acceptable to him ; for the Prayers that are accompanied with good Works have free access to the Throne of God ; and then also you may with *Daniel*, and the Three Children, who were strong in Faith, and Conquerors in Captivity , to observe Three hours

hours in the day, the Third, the Sixth, and the Ninth ; these also have been observed by Antient Christians, For at the Third hour the Holy Ghost came down upon the Apostles, and at the Sixth *Peter* was found praying in an upper Room, and at the Ninth our Lord finished his Passion ; but besides the hours antiently observed, we ought to imitate our Lord in spending of the Night in Prayer. For now the hours of Prayer is increased, and this increase will multiply to us the Glories of Heaven, and change our Earthly troubles to be to us the light of God's Countenance ; and this will be to us in the Life to come perpetual light, where there shall be perpetual Praises and Thanksgivings. Let us then in this present state imitate the future watch unto Prayer night and day, and not desist or faint, but continually apply our selves to this Heavenly everlasting access and exercise of Prayer and Thanksgiving ; and thus let us become wise in Word and Deed, and profess Wisdom not in habit only, but imbrace it in Virtue and in Truth ; for true Wisdom is never seen to boast of it self, but makes men to live exactly, and not to speak big ; this also will make Men virtuously Patient ; for if we behold the great Exemplar which hath set us such excellent Patterns, who cannot but imitate them when we are so lovingly invited to it, by all the Charms of Love and Kindness. Then let us not neglect such ardent Love, who gives us favourable Winds, sweet Fountains fruitful,

fruitful Gardens, and plentiful Harvests ; but that which far exceeds these , is the multitude of Spiritual Blessings in Heavenly Places, which he reaches forth all the day long to all that will imbrace them. Let us then imbrace these Divine Comforts, which will make you to possess your Souls in Patience ; and then you will become like to God, who although we provoke him every day, yet he patiently waits for our Repentance, and looks when we will return to him, that he may Crown us with neverfading Flowers, as he did his Faithful Servants and Martyrs of old ; and bestows upon Men the Robes of Immortality, although himself was devested and spoiled of his useful Garments; and so also he entertains us with the Cup of Salvation, although himself was fed with Vinegar and Gall ; who although he was Innocency it self, yet was he numbred with the Transgressors; and Truth it self is accused by false Witnesses, and the Judg of the World is condemned by vile Men ; and yet he, God the Word, speaks not a Word, but is led as a Lamb to the Slaughter; and when the Earth trembles, the Heavens is darkned, and the Sun is ashamed to look upon the Jews cruelty, yet still he himself is Silent and Quiet, and conceals his Majesty , and bears every thing, and perceveres to the end. Good God ! what a perfect Example of Patience do we hear behold in our blessed Lord and Saviour ? And still he goes on further in his Clemency ; for after all Injuries he is ready

to receive his Murtherers to Mercy, if they will be Converted and Repent ; those Crucifiers of him who have not only blasphemed his Name, but also done despite to his Sacred Spirit ; yet if they acknowledge their Sin, and amend their Lives, his Patience and Bountifulness will admit them to pardon ; nay, and that which is infinitely more, to the Rewards of his heavenly Kingdom. Infomuch that it is possible that they that shed his blessed Blood, that is so valuable in the Sight of his Father , upon their Repentance , may have Life by the same Blood. For the vertue of it is such, that it will Sanctifie the most impure Spirits, and make them become lovely, in some measure like God himself. Such and so great is the goodness of God, and the patience of Christ, that it works such wonderful Effects in the Hearts of Men , that had we not the daily Experience of it , we should scarce believe it , although it was affirmed and had it not been so, the Church of God had not had *S. Paul* for a Convert. Wherefore all ye that profess Christ, if ye have in reality put him on, and if he be the way of your Salvation, see that ye follow him in his holy Example, and walk in his blessed Steps. Therefore first and above all be careful to imitate him in Patience ; for the Patriarchs of old were all observed to do so. For you are not ignorant of *Abraham's* Faith, Patience, and firm Trust in God, who willingly resigned and offered up his Son to God ; who , as the Scriptures testifies ,
that

that be believed that he could even raise him from the Dead. Therefore with all devout Patterns he willingly yields to God's Request; and so became a Type of Christ, and was a Figure of him who prefigured that Christ should dye for the Sins of the whole World; and here also we may behold the Obedience of *Isaac*, as well as the Patience of his well-affected Father; for otherwise *Isaac* might have resisted his Father, and that because his Father was in his old and feeble Age, and himself in his full Strength, and might have resisted the decaying strength of the good old Patriarch: For it is supposed that *Isaac* was at the Age of Five and twenty years when he offered up himself to God; and others say, That he was Forty years old at that time; but whether it was the one or the other it matters not to us; but certain it is that he was at his full Strength, and might have resisted, if the Spirit of Grace had not restrained him; but it is very likely that *Isaac* was very near Forty years of Age when this worthy Act of tryal was put to him, because that the next thing that we read of, was the Death of *Sarah* his Mother; and then the Text saith, That he was Forty years old, *Gen. 23. 2.* but however it is not much material whether the one was true, or the other; but this is certain, That *Isaac* as freely offered up himself as his Father did; therefore his act was as much to be admired as his Father's was. For any one that does but consider the Patient yielding up of this obedient Son to

God,

God, and his Father's Will, must needs admire the Son as much as the Father; and thus Patience hath advanced him, with many others, to Celestial Crowns; for you have heard how Wise and Patient a Suppliant *Jacob* was, when he first parted with, and afterwards met his Brother with so much Love, Patience and Humility; and also *Joseph's* Patience and Forgiveness of his Brethren, who would not Revenge himself, but sent them away with Corn and Mony. And *Moses* although despised by a stiff-necked People, whose ungratefulness did superabound, yet still he is Meek and Patient, and earnestly intercedes to the Lord for them; and likewise *David* Christ's Royal Ancestor, as by his Mother is much to be admired, because it was truly Christian, in that when he had his cruel Enemy at his Mercy, he would not lay hands upon him; and after, when he was slain by another, punished the doer of it, 2 *Sam. i. 15*. And thus we have the Example of many Prophets that have undergone much Cruelty, and bore it with more Patience than any now adays will set themselves to imitate; although they hear how much honour the Martyrs gained by their Glorious Sufferings, who by Patience were advanced to Glorious Rewards; which may teach us, That if we do suffer with Patience in a good cause, God will reward us for our Sufferings, if we bare them with Patience here; for Sufferings is the lot of Sinful Men; and to testifie this, every one, as well Prince as Peasant begins his Life with Tears, and knows to do nothing,

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thing else but cry, which is only to foretel his following Miseries. For the voice of Nature it self does attest, that every Man in some measure is born to this; and the only Remedy for it is Patience: For it is only Patience that inables Men to bare Poverty with ease, and Imprisonment, and variety of other Torments; and makes them pray for their Enemies and Persecutors: This is all to be owed to the Virtues of Patience. And thus you may imitate St. *Stephen*, who called not for Revenge of himself, but for Pardon on his Executioners, *Acts* 7. 60. and by so doing he became the first Martyr of Christ, to shew the way of a Glorious Death to his Followers; and not only to preach the Gospel of Christ but also to imitate his Passions and Lenity, and if you imitate him by Patience it will be rewarded and approved with holy *Job's*; whose invincible Courage goes patiently through conflicts, and is Crowned at last with the Reward of Glory and Patience. Let us then by all means imitate him in Patience, for it is the Grace of Christ, but Impatience is the Sin of the Enemy of Mens Souls; but every one in whom Christ dwells, ought to be found to be Patient. So they whose Minds are possessed by the Devil are Impatient, who in the beginning was Impatient to see Man made after the Image and Likeness of God; and, having first undone himself, endeavours to undo us also; for he could not endure to think that Man should be happy, and himself miserable, but envied to see Man made so excellent

cellent a Creature of Soul and Body, and capable
 of enjoying Heaven, for which cause he envied
 him, and hated him so much that he endeavoured
 to destroy him, and make him miserable to all
 Eternity ; so that Envy may be said to be properly
 the Devil's Sin. And *Eſau's* Impatience of Hunger
 made him to sell his Birthright, *Heb. 12. 16.* and be
 cause that the Jews had not Patience to wait for
 the return of *Moses* from the Mount, they fell into
 Idolatry. And what is the cause of Heresie, Fa-
 ction and Rebellion in the Church; but the same
 impatience ; for the Church is built up, and kept
 standing by Patience ; but Impatience plucks it
 down and destroys it. Let us then give our
 selves up to the Practice of this Christian Vir-
 tue, Patience, which commends us to God,
 and keeps us in safety. This tempers, angers,
 and bridles the Tongue, and rules the Mind,
 preserves Peace, subdues Pride, endures Affronts,
 moderates the Power of Wealthy Men, com-
 forts the Poor Mens Wants. This is a Guard
 to Virgins blessed Purity, and a Preserver of
 Widdows Chastity. By this, the Prosperous are
 made Humble, and the Afflicted are made Chear-
 ful, the Reproached Meek and Gentle. This
 makes us quickly to forgive them that injuries
 us, and to ask with Longing till we have ob-
 tained Forgiveness of those whom we have
 wronged. By this, Temptations are conquered,
 persecutions suffered, and Martyrs perfected;
 and this may justly intitle us to the Comforts
 of him, who is to come with Power and Great

Majesty, and brings his Rewards with him to
 distribute to his Obedient Followers, and than
 he will put to flight his cruel Enemies, who
 shall call to the Rocks to cover them, but they
 shall deny to do them so much favour ; for he
 who is now adored in Heaven, will be terrible
 to the Wicked and Ungodly at his Second Com-
 ing : But that we may not go with the Wicked
 in that Day. Let us be constant in Good Works,
 and labour in the Lord's Garden, and watch
 unto Prayer, and observe all the Commands of
 the Lord, that we may persevere to the end ;
 that we may at the last enter with the Righteous
 into Life Eternal, that with Angels and Arch-
 Angels we may sing Hallelujahs, pay Vows and
 offer immortal Sacrifices to God the Father,
 the Son, and the Holy Ghost, World without
 end. Amen. Let us then for our own Souls sake,
 imploy all the Opportunities that we have in
 following of the Steps of our Dearest Lord,
 who hath led us the way to Salvation, and then
 we shall escape all the Snares and Gens of our
 Grand Enemy the Devil, and then our Souls will
 be disingaged from the over-careful^l concerns
 of the Body ; for Divine Doctrine cannot be situ-
 ated in the Mind, except the anticipated and ill
 Opinions be removed thence: And to this purpose,
 solitude yields us the greatest, and solest Com-
 forts, which are the best help for us ; for this lays
 aside Anger, Fears and Sorrows, those dangerous
 Enemies of the Mind ; for Solitudes prevents the
 daily Strivings of Provocations, which are more

easily conquered by the Powers of Reason;
 but then we must not forget to be constant in
 the exercise of Piety, which feeds the Mind with
 Divine Contemplation; for this is the happiness
 of imitating the Choirs of Angels, which we do
 whilst we are on Earth, we fall to Prayers ear-
 ly in the Morning, and beg Blessings for our selves
 and all Men. And thus make Prayer and Prai-
 ses ever present with us, and sweetens all our A-
 ctions, which will inliven and dispose our Souls to a
 cheerful Temper, which is to be found in Solitude
 and Retirement for this begins the purgation of
 the Mind, whilst the Tongue talks not of Humane
 Affairs, nor the Eyes gaze upon the Colours or
 features of Beautiful Faces, nor the Ears de-
 light the Heart by listening to unwholesome, wan-
 ton Verses, which is the undoing of many a well-
 disposed Soul by corrupting of it to the Drole-
 ries of unseemly Jestings, Which are not conve-
 nient, as the Apostle says, *Ephes. 4. 5.* Where-
 fore let not your Minds be carryed away to
 outward things, nor drawn to the World by
 sense; for if it be, it will not easily be recovered
 to its former steadiness; neither can it have
 strength to attain to the Contemplation of God;
 if it be lifted up to the Throne above, it will
 there incomposed with Divine Light; and
 when it takes notice of but little Natural things,
 having rest from Earthly thoughts, the
 Soul transfers all its Studies to the attain-
 ment of Eternal Riches; and how he may make
 right use of Tempérance and Fortitude, Ju-
 stice

fice and Prudence, and all other Virtues that
 are subordinate to these, which directs the Ver-
 tuous person to perform all the Actions of
 Life decently, and the best way to find out all
 the Ways and Truths of God, is to meditate
 upon the Divinely, inspired Scriptures, which
 will direct us to the Rules of a Good Life, and
 shew us the Example of Blessed Men, who are
 the lively Patrons of Holy Conversation, which
 are written and delivered down on purpose
 that we should imitate their Good Works; so that
 whatsoever any person knows himself to stand in
 need of, let him search the Holy Scriptures, and
 there he may be furnished with suitable Sup-
 plies; for there he may find a Remedy for
 every Grief; for here he may at once be fur-
 nished with Strength to excel in Virtues and
 Courage, so as to resist all Sin; and by his
 Meekness and Charity obtain the Love of all
 Men; for this is that, that well becomes a Sto-
 dent, one that aims at the perfection of Virtue
 to observe and imitate the Lives of the Saints
 and make their Good Lives become their own
 by Imitation, and fail not to pray earnestly and
 with diligent Reading, because that the Soul
 then more fresh and active, being all ready
 affected with a desire to love God, and ardent
 to delight in him; for this is the good that
 Prayer doth imprint upon every pious Soul
 for this makes God to inhabit in the Hearts
 of Men, when they carry him in their Bodies
 by Holy and Divine Prayer; for so they becom-

the Temple of God, when the Continuancy of his Remembrance is not interrupted by earthly Cares, nor the Mind disturbed by sudden Motions; for the Lovers of God forsake all other things, and retire only to him, and addict themselves only to the instruments and exercises of Virtues, which will make them gratefully to acknowledge the Author of their Learning and Piety, and lovingly show Mildness to all that they converse withal, and be wise and moderate in Reproof; for if you take up self Humbly, thereby shall you be more pleasing to them that stand in need of your help; and thus behaving your self always in a stayed and gentle Course; your Body will be temperate, your Mind will never start from God, but even in that hour that is appointed out of Four and twenty for the refreshing of your Bodies, your Thoughts will be with God; for, setting apart some time for Sleep, the rest is to be employed, by every Religious Man, for the Service and Work of God, in the Care and exercise of their own Souls, which must be performed by holy Meditations; which will season the Thoughts with pleasurable Reflections on the admirable Goodness of God. And by thus doing, when the Soul is alone by it self, God will be present to assist it: For whoever solicites the Divine Goodness to assist him, shall be enabled to do the Will of God with cheerfulness, swiftness and delight; for then your heart will be changed to a fruition, and be much

much greater. Then that Roman Commanders was whom our Saviour so much admired the Centurian, who was a Gentile by Nation; but yet he had that pure Faith, which did weigh and take notice of the Infinite Power and Goodness of God; the efficacy of which makes Men to consider that they always carry their Lives as it were in their Hands; and therefore should be every day fit and prepared for Death; for this is the blessed effect of a Good Faith, when it is thus addicted; for then it never fails of making us blessed, and will bring us to Eternal Rest: For it is said, that the Just are saved by their Faith, *Hab. 2. 4.* Let us then beg the Grace of Justification and Faith, that we may be thus blessed; for Faith is to save both Jews and Gentiles; for the one is saved of Faith, and the other from Faith; for behold how lovely Bright and Shining Faith is which fills the Soul with Knowledge; and according to the Knowledge and Piety here, so shall every Soul be advanced in the other World, where the blessed Spirits shall have Knowledge one of another for there *Abraham* shall know *Isaac*, and *Isaac* shall know *Jacob* and the rest; and the Gods shall know one another, and also know the Felicity one of another; and shall discern who are condemned from them; and the Ungodly shall see the Felicity and Glorious Happiness of the Good; and as for them, their loss will be very great, and they shall have the Punishment of Sense; for the Holy Scripture saith, that they shall be punished with this

thick Darkneſs, which is a great and intolerable Miſery ; and that Darkneſs is the worſt Darkneſs ; for ſo it is ſaid, when the *Egyptians* were ſurrounded with it, *Exod. 10. 22.* for Darkneſs muſt ſure be the worſt of Torments ; for Light is one of the Joys of Happineſs, yea, of the Angels and bleſſed Spirits. The Damned ſhall always burn, and never be conſumed, and be always Shedding of Tears ; ſo that if the Tears of one Damned Soul were kept in a Receptacle together, it is ſuppoſed that they would far exceed the Vaſt Ocean ; and it is ſaid, that the Damned ſhall ſpeak Evil of the very Providence of God ; for they then will not have any Reſtraining Grace, inſomuch that they ſhall take up Curſing, and Blaſpheming of the God of Grace, and complain againſt his bleſſed Providence, even that ſole Providence which does all good things. But thou, O God, haſt a Salutary to beſtow upon us, to increaſe in us a firm Faith, which dignifies and intitles us to all Good things, whether in Heaven or in Earth, if we prepare our hearts by well improving God's Grace, that we may be fitly qualified to meet him at his Second Coming in Glory,

The foretaſt of happineſs, or the pleaſure of the mind.

Meditation is a buſie Search into the Storehouſe of Fancy, for ſome Ideas to be caſt into the Moulds of Reſtitution, into ſome Forms of Words or Actions ; in which Search,
when

when I have used my greatest diligence, I find this in the Conclusion, that to mediate on the Holy Sacrament, is the best Subject, and the most useful in this lower World, that we poor mortal Creatures are capable of; for the due understanding of this, will bring us to good Restitutions, and cause us to live a Holy and a Strict Life in the Service of God, which is the most Honourable and Worthiest Employment in this World, and will bring us to the likeness of God himself, who is all Love and Sweetness; for this venerable Sacrament is first a Sign, and secondly a Means, and thirdly a Pledge of the Favour and Love of God himself, who thus exhibits his Son to us; and then it is likewise on our parts a Military Oath, and a Holy Vow, of better Obedience to the Almighty God, nay, and something more; for it is a strong Resolution to do the utmost of our Ability, and to spend the greatest of our Strength so long as we have Breath, till we are prevented by Death in the most sweet Employment of Fighting manfully under his Sheddye and most Pleasant Bannor; for these are simbolical Graces, which we then receive invisibly, which doth exceedingly strengthen our Souls, and not only so, but strengthens our Bodies too, and enables us to go this Great Journey, even to Heaven it self; for in the Strength of this, we Travel, and go from Strength to Strength till we come to that Celestial City, where our Eyes shall never grow dim, nor our Spirits faint; but we shall be like

to

to the Blessed Angels themselves, and attend on the Lamb wherever he goeth ; for these Sacramental Graces inures Men with Liberty and Acceptance ; and does infuse into our humble Spirits other kind of Comforts then ever we yet felt ; for this brings with them all desirable Pleasures , nay, and abundantly more than our narrow Hearts are capable of desiring whilst they are imprisoned in these Bodies of Clay, till it please the Father of Lights to set us free by his Joyful Voice, his Blessed Summons of, *Enter into the Glories of your Lord, which was prepared for you from the beginning of the World ;* for this is one of the good Promises of God, which he hath made to Mankind. Let us then endeavour to clime to the height of God's Grace, that this Promise may belong to us, and be our lot, which it will certain be, because if we seek, we shall find God's Acceptance of us ; and not only so, but likewise his Holy Aid and Assistance to direct us to do his Will and Pleasure throughout the whole course of our Lives, whereby we may declare and shew forth the Truth of God with boldness, which is the strong Foundation of Grace, which enlarges it self into Patience and all other Virtues, as Liberality, Humility, and Sincerity in the Heart and most inward Thoughts ; for doubtless these Virtues are very lovely and desirable, and shines wonderfully in the Souls of all that have them ; and imploy them boldly in the Truth ; for how lovely is the Beauty of true Grace ; for nothing

is more lovely than Grace and Praise from the Hearts and Mouths of the Faithful, who hath been eminently Holy. Surely the very Breath and Sound of the Voice of these Sacred Persons is very glorious and acceptable in the esteem of the Lord ; for the Holy Scripture testifieth, that Praise out of the Lips of the Just is very lovely ; and if they have been thus eminently Holy in their Lives and Conversation, it is a signe that their Lives have been qualified with Faith, which hath brought forth Good Works in abundance ; and it is a sign that they are Sanctified through thy Truth, O God, for thy Holy Word is Truth ; for this thy Holy Word ought to dwell plentifully within us, which if it do, it is impossible but that we should be qualified with Faith, which is the Foundation of all other Graces and Virtue, as well Patience as the other Graces and Truth of the Gospel, which will bring us to an eminent Mastery and Mastership over our Passions and evil Habits and Inclinations ; and that we may so do, let us beg of God an Humble and Hearty Sorrow for all our Sins past, and Grace and Strength to support and preserve us from all Sin for the time to come ; for the Holy Sacrament if we duly, and worthily receive, it will exhibit to us all those Graces which we do yet want, and confirm in us those which God hath already bestowed on us ; but then we must make good use of the Favour and Love of God, and imploy all the Faculties of our Body, and the Powers

of

of our Minds to the Glory of God, and the good of all his Creatures, even the meanest of all his Servants. To this end, let us implore the Favour of God to give us and every Creature favourable Season to repent in. Give us also, O God, an enlarged Heart, and an Understanding Mind, that we may hunger and thirst after the Holy Sacrament, which is a great preservitive against Sins; the guilt of which is so great, that all the Dignity and Divinity in the Son of God did not make his Father reconciled to it; for when the Son of God had taken upon him the Sins of the whole World, the Justice of his Father spared him not, but delivered him up to Death for the Ransom of the whole World; for when Mercy, Majesty and Justice strives together for Mastery, at last Mercy goes away conquerer, and overcomes. Let us then admire and weigh duly the Mercies of God, which doth deliver us from Death, and brings us to Eternal Life through his Son our Saviour Jesus Christ our Lord, who hath given us so many means and ways of Salvation, of which the Holy Sacrament is a most excellent means, by which we receive power to praise God. Therefore let us stir up our Minds to be thankful for this, and all other his Blessings and Favours to us for the frequent coming to the Holy Sacrament, must needs be very useful and beneficial to us; for it is prized by God himself, and esteemed by Angels, and applauded by all good Men; for this Sacrament

ment is a great preservative of Love, Unity and Charity among all good Christians. Let us then receive it with all Humility of Mind and Body, and not be like to those who do it as if they do it not; for it is very profitable and apostolick both to receive this Holy Sacrament, and also for Children to be Baptised; for these two Sacraments of Baptism and the Supper of the Lord were Instituted and Appointed by Christ himself, and hath been used by the holy Church in all Ages ever since Christ's Ascension, for the worth and value of them; and can never be enough weighed nor counted; for by these Mysteries, we receive innumerable Benefits; and by this we offer the Sacrifice of Praise to God, and we present with the Memories of Christ, an offering of Thanksgiving to God. Herein begin Men to be Sanctified, and to have Power over many Angels, and over all things; for there was a threefold power given to Man, which we receive by Baptism, which is that which saves us, and doth as it were, carry us over a Sea of Trouble and Misery; but Repentance saves us after we have been in Danger and Trouble in a Sea of Sin. Now Repentance consists in a Godly Sorrow, and puts into our Nature a Godly Grief, not that Grief in it self is advantageous to us; but as it spurs us on to Godliness; for Grief in it self is rather destructive to Virtue, then beneficial; but if we apply to the reducing us to Good Works, then it is beneficial. Now Grief is as a misty Cloud, from whence the Shower of Tears comes, and Weeping

ng is but a distillation of that Vapour
 Then let us grieve as we ought, that is, for
 our Sins, and the Sins of the Nation : This will
 make us Wise to our own Souls, Good to Eter-
 nity ; for all other things will fail and perish,
 and leave behind them nothing but Emptiness
 and Vanity : Therefore let us endeavour after the
 Food that indues to everlasting ; and labour
 to have a nearer Communion with Christ in
 those Sacred Bonds of Love and Charity which
 our Souls received in the Holy Sacrament, which
 will do us good to Eternal Ages ; and this is that
 Heavenly Manna which will make us to be hap-
 py for ever. Let us then receive it with all our
 Might ; for when we thus receive the Holy Sa-
 crament, we have Communion with Christ him-
 self, who strengthens our Desires, and makes
 us thirst more and more after him that is the
 Food of our Virgin Innocent Souls ; for all other
 Food the Sweetness of it is gone within a little
 space after we have received it ; but the Sweet-
 ness and Pleasure of the Sacrament goes with us
 to Eternity. Thus you see how good the Food of
 our Souls, Christ Jesus our Lord is : Let us there-
 fore thirst after him with great earnestness, that he
 may convey to us abundance of his Grace the
 Fountain of which strengthens and comforts us
 every hour. Then let us earnestly labour for this
 one thing needful, which will bring us to Everla-
 sting Life ; and thus doing, we shall not need to
 fear the Remorse of Mind, nor Sting of
 Conscience, which haunts and torments Evil
 Men,

Men, who do not make Supplication to God to attain the Grace of Repentance, which is not completed till Sin be forsaken; then do not delude your Conscience with the beginning of Repentance, which is not Repentance it self, unless it work in you a Holy Life, which doth produce Purity of Mind and Readiness of Will to keep the Commandments of God, and not cast any one of them behind our backs; for if we offend in one point, we are guilty of all, saith *St. James*, neither will the Spirits of Wisdom abide with us, if we err from God's Commandments; but if we keep them with all our Minds and Might, then God will accept and reward our Obedience. Then let us not fear, for God will never leave us, nor forsake us, *Hab. 13. 5.* but will support us in all Trouble and Distress, and bears us up in all Doubts and Difficulties, and give you a double Glory in the Day of Recompence, and the Spirit of Jesus will breath in you the Breath of Life; for the Glory of our Souls will be the Brightness of his Celestial Glory; therefore then fear not though your Sight be dim, your Bodies feeble, and your Hearing hard; but rejoyce greatly that God hath given you the Eyes of Angels, whereby you may see the things of his Kingdom, for he shews you by the Light of your Conscience how to walk in his Holy Path, which if you do without turning to the Right Hand, or to the Left, your Reward is with the Lord. Then let not any of you that truly serve God, fear nought in Heaven or Earth; for if

you

you Faithfully do the Lord's Service, nothing can hurt you, but be turned to your good; therefore be constant in Prayers, that you may attain to the Gifts of the Holy Ghost, which is called the Spirit of Glory; for if you be indued with the Spirit of Devotion, the Spirit of God will also rest upon you to deliver you from all Snares of the Devil, that you may save your Souls from Eternal Death; for God is the Saviour of all people, especially of them that believe; for God is just, and the Justifier of them that believe in Jesus; and if we have this Grace of Faith, it will make us as happy as the blessed Angels are, who always behold the Face of their Father which is in Heaven; for these are the Promises of God, who is Faithful, and will not fail of performing of them. But then we must be Faithful to God to do all those Good Works that he hath prepared for us to walk in, and that whilst we have time; for the time cometh when it will be too late to work for all Good Works, and Virtues too will be at an end at Death; but Love and Charity will go with us to eternity, and abide for ever; and than we shall enjoy the Love of God Ages without number; for all Duties and Virtues are comprised in this Love and Charity; for by this, we imitate our Lord Christ; and let us yet more imitate him by an open and a plain, but firm confessing of his Holy Name, which is called the Jule in the Forehead of all that have it and wear it; and if you thus ware the Badge

of the Lord, he hath said, that he will bare you in the Palms of his Hands, that is, always to remember to do you good, and give you the Spirit of Blessing, which will indue you with all those Qualifications that will make you eternally Happy, and at last fill you with his own Glory, which will be unalterable and full of delicate Sweetness, and that will make it more pleasant, because it is durable and eternal, and shall never cease to be ; for when Millions of years are past, there is not an hour nor a moment less to come, than was at our first entrance into it. Let the thoughts of this inflame our Hearts with Love to him, who is the King of this Celestial and most Beautiful City ; the Joys thereof are unexpressible, nay, and unceivable too, while we are cloistered up in these Houses of Clay. May we therefore beg of God to raise our Hearts with Love and ardent Affections to the Glorious King of both the Worlds, that we may with patience expect the Coming of his Kingdom ; for Patience will bring forth Experience of the Infinite Goodness of the Lord ; and this produces Hope joyned with precious Faith, which stands us in great stead, if we put it into practice, and improve it, and make it our chiefest and greatest business to do the Will of the Lord in all things, as knowing it is but half a step betwixt us and these great Glories, and most desirable Rewards ; for doubtless our Duty to God, if carefully and faithfully performed, is greatly rewardable ; but
than

than you must be sure to do it; for if you do it not, it is presumption to expect any Reward for your non-performance, your neglect and rebellion, and undutifulness; for you must do something that is good, or else your cannot be saved; for all that perish, do perish for not doing that which they are able to do. Let us then labour now, that we may rest for ever; for you may remember that the Holy Scripture saith, Work out your Salvation; *Ph. 2. 12.* therefore do not think to be idle, and do nothing, and yet expect a Reward; for it is an Attribute that belongs to his Justice, not to reward, but to punish the non-performance of that which himself is so ready to assist you in doing; for as in the first place he commands you to work; he adeth also in the same Breath, That he will work in you both to Will and to Deed of his own Good Pleasure, *Phil. 2. 13.* and if you thus join with him in Virtues, Actions, which enlarges themselves to all manner of Good Works, your Memorial will be immortal, and as durable as God himself, which is for ever; for he hath made us to be everlasting; for although we were not like him in the beginning, for he was from everlasting, yet we may in the end, for we shall be to everlasting; for the Memorial of Virtues are immortal with God forever; and not only with him, but full of Comfort, Sweetness and pleasantness to all that are Partakers in it, which we may all be, if we give our diligent indeavour, and be as industrious;

for these things as we are apt to be about Temporal Concernments, which are not worthy to be named in the same Line with Eternal, which are so exceeding precious, that Pen cannot write, nor Tongue speak, nor the Imagination so much as fancy : But to work a better alteration in our Minds, let us have a firm Faith; for if any thing does us good, it must be that, that is, we must be Faithful ; for if the first be firm, it will produce the latter ; we must give his Goodness all our Strength, our Wills and Affections, and Memory and Sense, and all other Faculties of our Souls and Bodys ; for the Lord our God abhors any things that is less then the utmost of our powers ; for he that is unchangably Good, will have us that are his Beloved, to imitate him as near as we are capable of doing of it, which have been shewed before. Secondly, To have Faith, is to be Faithful ; for the Lord our God is one Lord ; and therefore he is to be beloved above all, with all readiness of Will and Affection. Then see that you fail not to love his holy Life, giving presence far above all the lovely Objects that are in this despicable World ; for if we only call him Lord, and do not love him, we shall be no better than the Devils, who believe, but hates, because they know that he reserves them to the Punishments of the last day ; and even now God limits him, and does, as it were, fetter and chain him now, as he did in our Saviour's time, who then bound him for a thousand

sand years : For St. *Ignatius* notes, that there
 are three things that were hid from the Devil,
 First, that a Virgin should have a Son, and yet
 remain a Virgin still ; for we are to believe be-
 cause it is true, that the Holy Mother of our
 Lord was ever a Virgin, both before, and in
 and after the Birth of her Holy Son, the innocent
 Child Jesus, and the second thing, that the De-
 vil knew not, was that a Man should be God ;
 and the third thing is, that Death should bring
 forth Life, even the Life of all Mankind that be-
 lieve and obey the Holy Gospel ; therefore because
 these things was hid from the Eyes and Know-
 ledge of the Divil, it was that the Devil so rea-
 dily indeavoured the Death of Christ, little
 expecting that this should be Life to the whole
 World (I mean) the World of the Obedient ;
 for if they were all such, none need to fail
 of Eternal Life ; but this comes by misplacing
 of our Happiness, and by placing of it in
 rong Objects. And thus mistaking of the due
 end of our Happiness, is the fall and overthrow
 of the greater part of the whole World. But
 then let us beg of the Lord our God to make
 us Rightly and Wisely to spend our time in his
 Service, which is so lovely and good, that if
 we improve the Powers of our Minds in this hap-
 py Exercise, it will certainly bring us to Glory ;
 for these Faculties of our Souls are fourfold.
 First The Mind. Secondly, The Understanding.
 And Thirdly, The Affections of the Heart.
 And Fourthly, The choice of the Will.

These are Divinely Good, and if we well improve them, they will bring us to Happiness; for these Divine things do offer Happiness to all Men that imbrace them, and heap up to themselves great Affections and Zeal for God's Love, who is a great Rewarder of all that diligently love and serve him, who do it by a free choice of their Wills; for God does (as we said before) leave people under a Liberty of Will, whether they will imbrace and seek after these things, or no; and if they will not, than God will leave them to the delusion of their own Minds, by which, without God's prevention, they will be guilty of their own Overthrow, if they are not careful to imbrace the means of Salvation, which his Majesty hath been so graciously pleased to afford them; for he is always ready to give them his Powerful Assistance, by which, he impowers them to conform to him both in Heart and Mind. See therefore that ye imploy all the Powers and Faculties of your Souls and Bodies in his delightful Service, that his Assisting Power may produce in you Goodness, even the Life and Power of Goodness. Mistake not then our Happiness, which is truly to delight in God; and if you delight in him, he will give you his Love, which is universally good, because it is the sole Image of himself; therefore the Attributes of God are truly beautiful and lovely. Let us then consider the wonderful Happiness of such as intirely devote and give themselves up to him, and
his

his Love and Service; for these shall escape the threefold Death that Sin hath brought into the World, First, Our Spiritual Separation from God; for it is said of Sin, that it makes, and is, a Pertition-wall between God and us, even whilst we live. Secondly, It separates the Soul from the Body at Death; and if this Sin hath not been repented of, it will cast the Soul into Hell, which is the third and the last, and most bitter Death, which is the Death of Sin: These are the three kinds of Deaths that Sin makes; for these separates Mens Souls from God, and withholds them from having any foretast of these Heavenly Joys, which are at the Right Hand of God, which they enjoy, which hath been Refined from all their Sins; wherefore it is said of them that mind Earthly Vanities, that whilst they mind them, they are in the Grave. Then let us shut up our selves from all Sin by a strict Covenant, that we have already made in our holy Baptism; and let us remind our selves of this our holy Vow, that we may intirely, and for ever forsake our Sins that are so poysonous and so pernicious as we see they are; and let us fly to, and seek God intirely, and in every part and faculty of our Souls and Bodies; and learn our Thoughts, Minds and Wills all due Obedience, for else we are irrecoverably lost for ever, if we do not renew our Minds to him, who is the Soul of our Souls, and the Life of our Life, and beg of him to imprint upon us the Image of his Holiness, and take from us the

broken Sinnews of our Souls : Rouze up thy self then, that thou mayst enjoy the Sweetness of the Lord thy God, who hath done so great things for thee, even delivered thee from the neithermost Hell : Than do not suffer thy self to sleep in Sin, no, not one moment ; for if thou shouldest happen to dye in that minute, as thou knowest not but thou mayst ; for we have no assurance of our Life ; if I say we dye in the Guilt of any one Sin unrepented of, we shall be irrecoverably lost for ever. Then be perswaded to live so, as ye may escape the Eternal Night of Death and Darknes ; and hear the blessed Voice of the Eternal and most Glorious God : And let us consider that when we shall be in Eternity after we have lived there as many Ages as there are drops of Water in the Ocean Sea, we shall not have one moment less to come, than we had at our first entrance thither. Let the Thoughts of this work in you Zeal to God, and Love to your Brethren, who are to be Airs with you of Eternity ; for by these, you will make your selves infinitely Happy when you come thither ; for you will always be a receiving of the good, which you have done for others ; for Christ Jesus who is the Rock of Ages, hath said, that he will reward every one according to their Works, although indeed not according to the Merit of the Works, because we look not upon them as Meritories, yet we know that they are Conditional ; and again we all know that if

God

God should enter into strict Judgment with Man, no Flesh should be saved ; but he hath said, that he will have Mercy upon us if we seek him ; again, those that have done the best Works, hath great need of Mercy ; and he will forgive a heap of Sins to them upon their Repentance, and than accept and reward their Good Works ; for we know that the Holy Scripture testifies, and that in innumerable Texts, That all Men should be reward according to their Works, though indeed with Mercy too ; for there shall be a great deal forgiven ; and in the *Revelations* Chap.20. Ver.12. St. *John* saith, that he saw the Deed small and great stand before God, and the Judgment was set, and the Books was open, and the Dead was judged out of these Books, which declareth that there is a Book of Works, as well as of Conscience ; for we know that we must be accountable for all our Thoughts, Words and Actions ; for our Saviour saith, that by thy Words, thou shalt be Justified, and by thy Words, thou shalt be Condemned, *Matth.12.37.* and again, ye shall give an account of every Idle Word in the Day of Judgment, Ver.36. and as for our Thoughts, the Prophet *Malaci* saith in his Book, *Mal. 3. 16.* that the Lord harkned and heard those that feared him, and that thought upon his Name, when they were met together. Thus you see that we ought to meet together in the Fear of God, and to think and talk of his Wonderous Works ;
and

and the *Psalms*, also saith, that the Lord is Merciful, for he rewards every Man according to his Works, *Psal.* 58. 10. and one of our Venerable Prelates, *Peter Gunning*, late Lord Bishop of *Ely*, was wont to teach us that whatsoever we thought, said, did, or desired, was upon Record; and thus he explained it to us, shewing that there are nine Books. First, A Book of Thoughts. Secondly, Of Words. And Thirdly, Of Actions. Fourthly, Of Time, and how we spend it; for St. *John* saith, *Rev.* 2. 21. that he gave her space to repent, and she repented not. And the Fifth Book, is that of Sufferings; for if we suffer for Righteousnes sake, and take it patiently, our Saviour saith, that happy are ye, and great is your Reward in Heaven, *Matth.* 5. 8. for Afflictions if they are well taken and improved, are rewardable by the Rewarder of Sufferings; for if we will but have Patience and Contentment with them, and wait upon God, he will deliver us from them. or support us under them. And then the Sixth Book is that of Pleasure; for those that have taken delight in Sin, may justly expect to be punished by it; for God saith by the Apostle, *Rev.* 2. 23. so much Delight and Pleasure as they have taken in Sin, so much Punishment will he give them. Therefore let us avoid the Evil of Sin, and the Guilt, and then we shall be sure to avoid the Smart and Punishment of it. The Seventh is a Book of Good Works in general, that is, to feed the Hungry, and to cloth the Naked, and

visit the Sick, and harbour the Harbourless,
 relieve the Oppressed, and comfort the Doubt-
 ful and the Feeble-minded, and ransom the
 Captives, and relieve Prisoners, and to speak
 a word in season to the Returning-sinner, that
 may help him to flee from Sin to the Living
 God for Pardon of what is past, and his Grace
 to keep and guid him for the time to come;
 and whatsoever else, is Praise worthy to be
 ready to do with swiftness and alacrity, and
 readiness of Will and Mind, which may make
 us to do the Will of God here whilst on this
 Earth, as it is done by the Holy Angels in
 the Heavens; and in all these, enlarge your
 self; for they spread themselves abroad like
 mighty Rivers, and run through the Earth like
 refreshing Streams; and if these things are in
 you, and abound, you will be Glorious Saints
 in the highest Heavens, where the Lord him-
 self, and the Holy Jesus with the Holy Ghost
 abideth for ever. Then be encouraged, fear
 not, let nothing drive you from the Service of
 your Loving and most Bountiful Lord; for al-
 though the Heaven and the Earth pass away,
 be of good cheer, for the Lord will preserve
 you under the hollow of his Hand, and under
 the shadow of his Wing; for God shall preserve
 you from Shames, Horror, Fear, and Peril, and
 all other Dangers whatsoever, and fills your Ves-
 sels and Voices full of Comfort and Sweetness;
 for he who is the Rock of Ages, can do this,
 and a thousand times more for you. Therefore
 trust

in him, and have Faith, and be comforted ; for this will bear you through a thousand Doubts and Difficulties ; for this I speak of my own Experience, who have infinitely experimented the Grace of God, which is his Glorious Gift, and I have found the comfortable Sweetness of the Mercy and Bounty of his Favours ; therefore to him be all Honour and Glory, Power and Praise, Might, Majesty and Dominion given by all Angels, all Saints, and all his Servants and all his Creatures here and in all places, and World without end. *Amen.* And then the Eighth Book is that of Omission of our Duty to God, and to our Neighbours, which if we omit we shall be punished either here, or hereafter, but positive Holiness frees us from Sin and Punishment ; for in the Grave our Understandings are no more capable of Exercise, nor our Bodies of Labour. Let us then ever adore our Blessed God whilst we have time ; for time will shortly fail us, and we shall be no more. Then let us not omit our Duties ; for Omissions of Good, will surely be punished, as well as Comissions of Evil ; therefore improve your time to the best advantage, and do not lose one moment ; for there is nothing so precious as time. Therefore lay hold of the present Season ; for this very Now, is all that you know is your own ; for time is swift and short, and flies away as a Shadow ; therefore lay hold of it, let it not slip ; for when it is gone, there is no recalling of it ; for by making use of this time

and

and season, you may have and keep a Good Conscience, which is the Ninth Book that I intend to mention; for certainly as well as there are Books of Works, there is also an exact Book of Conscience, which is kept in the Dwellings of God; therefore above all, keep a Good Conscience, which is the Vicegerent of God, and will appear at the day of Retribution to be thy Witness and thy Judg; for Conscience keeps the Records of all thy Works, Thoughts, and Words; therefore search and try your ways, and turn unto the Lord, and he will have Mercy upon you, and to our God, and he will abundantly pardon you; for Conscience is the Fire of the Lord. Then fail not to have a Good Conscience, which will kindle and keep the Fire of God's Love in your Hearts, which will burst out into flaming Affections of the Fire of Love and Good Will to God, and to your Fellow Christians, who are all of one Blood, and one Communion of Saints, and have all one Head, Christ Jesus, who looks upon himself as not perfect, whilst he wants any one of his Members. Then let this cheer up your Fainting Spirits; for God will comfort and support you, and bring you to Glory with himself, who delights to do you good; and as God delights to do you good, so delight to do your selves good by keeping of a Good Conscience, which is the only thing, *i. e.* the principal thing in the World; and it will stand you in more stead than all the Treasures in the whole Earth. Then
let

let not go, but hold fast the Convidence that you have in him, which hath a Recompence or great Reward. Then do not think much to wait for it; for it will most shortly come, it will not tarry, *Hab. 2. 3.* Therefore let your hands joyn in hand, for you shall not go unrewarded; for you shall find the Reward of God, for he will shortly bring his Rewards with him.

An Exhortation to do the Will of God with Swiftnes and Alacrity, with all the Powers and Might both of our Bodies and Souls to our very last Breath, with Earnestness for the Glory of God, and the Salvation of Men.

LET us then in the Name of God, be ready and willing to do the Will of the Lord, without being courted to it: Let us stir up our selves, and all our Members and Senses to put out their Vigour and Strength in the Service of God: Let our Eyes be ready to look up to him, with an Humble and a Watery Repenting Humility: And let our Hands be always ready to be lifted up to him, by being free and open, and liberal in giving Alms to his poor Members: And let our Hearts be lifted up to him in Devotional Prayers, begging Mercy

of him for our Sins, and also for the Sins of the Nation, and for the abomination of the times, the Guilt thereof, crys for Vengeance from the Lord ; therefore bestir your selves to appease his Wrath ; and let your Ears be open to his Blessed and Loving Voice ; and also to his kind and calm Rebukes ; and let your Mouth be full of Prayers and Praises for his manifold Blessings, and Long-suffering in sparing you and your people so long, and giving you so large a space of Repentance, and also for the multiplicity of his Blessings and wonderful Mercies to you and to your Fore-fathers, which he hath demonstrated to your Predecessours in all Ages: Therefore adore, iuvoke and glorifie him for these and all others his innumerable Mercies and Blessings bestowed upon you both now and formerly : Then forget not your selves, but rouse up your Spirits to glorifie him, who is the God and King of Glory, who hath done such great things for you, even bestowed upon you the Life and Blood of his Dearest and most Blessed Son, to Save and Redeem you from the Guilt and Punishment of your Iniquity : Then let your Head and your Thinking be employed in the Adoration of him, who hath so magnificiently bestowed his Bounteous Love upon you : Then think nothing enough, because all you can do, is too little to bestow on him, who hath bestowed on you himself : Then let your Hearts be employed in Loving Returns of your Duty to this Glorious King of all Divine Love
and

and Benedictions; and thus imploy all the Faculties and Powers of your Soul and Body, in serving him, and chiefly with your Minds, Thoughts and Wils, and fear no Doubts nor Difficulties, but break through all Interruptions to do the Will of this Heavenly Benefactor, who hath bestowed such great and good things on you: And let your Feet be swift in running into the Imbraces of God the Lord of Glory: And likewise let your Hands be open and liberal to the Poor and Needy. And thus let all the Faculties and Power of your Minds and Wills, and all the Members of your Body, and the Force and the Intentions of your Souls be improved and imployed in doing of the Will and Command of God. And thus let us flee to our Maker, and stick close and stedfastly to him, and that not only because we have the example of our Ancestors, who hath set us a Pettern, and encouraged us to do so, but much more for the sake of God himself, whose Reward is sure and stedfast: Therefore you see the great necessity there is of revorancing and adoring, and obeying of him, who is so powerful to Reward, and so just to Punish, the first that obey him, and the latter that rebels against him; for do we think to out-face Punishment, or hope that by going in Troops to Hell and Destruction; we can or shall master, or overcome and conquer or overthrow the Inhabitants part, and subdue the legions of Torments, and become Conquerours instead of Sufferers, no sure,

ture, let us not so ridiculously deceive our selves of the title of better Rewards, which belongs to us, if we do but imbrace the Truth of the Lord, who hath sent his Son, and other Embassadors from Heaven, to warn us to flee from the Wrath to come, by making an Atonement with him who is the God of Peace, whose Promises (if well applyed) will search and cleanse our putrified Sores. Then let us make our Addressees to him by Devotion and Piety joyned with Love, which will cause us not to neglect his Commands, neither offer to him of that which cost us nothing; but be liberal in all our Approaches near him, and let us consider the inseparable Covenant betwixt Gods Promises and his Precepts; and if we thus do, it is very strange, if we should be yet wicked or unvirtuous, because we know that none but the pure in Heart shall see God, who does offer us Grace to elevate and refine our Nature, and bring us to the highest pitch of Purity, that he himself rejoyces to see us attain unto; and thus you see how God purifies and enables us to do our Duty to him, because that is the direct way to be guided to behold the Fruition of himself, where we shall not only be filled with Pleasure, but be permitted to cline near to him, where we shall have not only an empty Name, but a Crown of certain and durable Joys, empty of Cares, and full of glorious Rewards; for this is certainly the Portion of the truly and sincere Good, that are pure in Heart; therefore you see what

great encouragement we have to follow the Example, as well as the Command of our Lord, who thought it no Robbery to be equal to his Father here whilst on Earth, and is now on his Right Hand in the Eternal Heavens ; therefore be patient, and fancy not the Journey too long, nor the way troublesome, and thereby sit still and do nothing, and so lose your Reward ; but on the contrary up and be doing ; let not slip a minutes time ; for this well improved, will make you to have an ingenious and well-composed Soul, which will be welcomed into the glorious Fruition of the eternal and most durable Promise. May we then consider well, what we do, and bring our selves into the Work-house and Vinyard of the Lord, and work out our Salvation, not only with Fear and Trembling, but rather with Joy and Pleasure ; for the ways of God are Pleasant, and his Paths are full of Peace. Then let us encourage our Service and our Hope, which hath great recompence of Reward, and will not suffer us to be Shipwrecked, but will refresh and bare up our Spirits, and cause us to rise early to deal and trade with this Merchandize, which will not suffer us to meet with many hazards ; but then on the other hand, if we all would be so kind to our selves, what a deal of dead Merchandize would Satan have on his hands ; but the reason why we are not so wise ; for our Souls may increate our Wonder, and multiply our Grief ; for unless we resolve upon our own Destruction, we should

should not be so deceitful and so treacherous to our selves, as it is too visibly and apparently known, we continue to be: This is so direct a course, that if we consider, we may cease to wonder, though not to grieve, that humane Nature should be so treacherous and so unfaithful to its self, as to bring its self into Slavery, and to delight in Smart and Self-cruelty, and run frightened from Duty with Apparitions that Men create to themselves, and think it is impossible for them to do such easie tasks as God requires of them: And thus the grand Enemy of Mankind backs them on to think that the Paths of Obedience which God hath Choalked out, is a straight and a narrow, rugged and an uneasie way; and that there is a shorter Cut, and an easier Passage to Life, than to walk by the Good Rules of the Holy Apostle: And thus he infuses into their corrupted Hearts, ill Principles, by which, they are too apt to be led away, when they once come to think that they have no need for to work out their Salvation, but be as slothful as they please, they shall inherit the Promise: And thus his bellish Advice is still endeavouring to furnish them with Arts, to the destroying and breaking that secret League, which is betwixt Duty and Reward, and of these, he hath great variety fitted to his hand: And thus he endeavours to poyson the nature and instinct of Mankind; and thus the Adversary, whose Eternal pastime it is to sollicite himself in the Torments of Men, seeks their ruin; for can it be

imagined that he should be solicitous of their ease, or that he would choose out for them the pleasantest Paths, were it not that he knew that they lead to the Paths of Death, when Christ whose sole business it was to save Mens Souls, has prescribed us a Course which shall assuredly conduct us to Happiness: Then what can it be but Frenzy to resort to *Abedon* the Destroyer, for an easier Method, or expect more Gentleness and Compassion from the roaring Lyon, then from the Lamb of God, when God who is Truth it self, hath told us that without Holiness, no Man shall see the Lord, *Heb. 12. 14.* And again, except we repent, we shall all likewise perish, *Luke 13. 3.* then what prodigious Folly is it to be deluded by him, who was a Lyar from the beginning; and neglect our Repentance upon his bare Credit. This is surely a Composition of Blasphemy and Folly, a strange contumely to God, and factual Treachery to our selves. For Shame and Pity, let us not thus delude our selves; neither keep up our Spirits high in a deluded Security, like to those who eat and drink, and rise up to play, and not only loyter, but trifle away our Day till the Night cometh, wherein no Man can work, *Job. 9. 4.* Let every Man then in a just tenderness to his Soul, strictly examin his Hopes, and try not how high they are Towred, but how deep they are Fathomed, and upon what bottom they are Founded; whether on the Sand, or on the Rock of Ages; whether on the good Pro-

mises

mises of God, or on the falacious Deceits of *Leviathan* ; for this deserves to be seriously weighed and considered, that every Man may lay hold on Faithful Obedience, and not on careless Hopes ; for insolent Hopes cannot commend us to God. The Gospel indeed describes to us great and inestimable Felicities ; but let us not deceive our selves, to think that these Promises belongs to us, unless we are obedient to the Joyful Sound thereof ; for nothing but our Obedience can intitle us to the Rights and Promises of them ; for there is no entring into Life, without keeping of the Commandments : This is the only measure by which a Man may judge of his Hopes, if they are proportioned to his Obedience they are then regular, and such as will not shame him, but prove intitles and engagements to every Good Work : Then let me beg of every Man to obey as much as he can, and then he need not to deny himself the Comfort of hoping as much as he can too ; but if his Hopes exceed this Measure, and are governed and qualified only by his Wishes, which are but feeble at best ; if he looks for Heaven, not because he is qualified for it, but because he wants or covets it ; this is rather to dream than to hope. May we not therefore deceive our selves in any false Hopes, and vain Expectations, but always take right Rules and good Measures, which will bring us to Eternal Happiness, and durable Rest and Rewards ; That we may so do, let us always implore the Grace, and Mercy of God, to

conduct us safe to the end of our Race,
for the sake of his Son Jesus Christ our
Lord. *Amen.*

*An Exhortation to every Person to take
care how they spend their precious Time,
in order to their Well-being to Eternity.*

O God, I pray thee, give me Grace to make
use of this present time, which is but one
single moment, this little now ; for by the well
improvement of this it is that I am to be Eter-
nally Happy ; for thou, O God, hath put it into
the power of our Wills to please thee, which
is no other thing than to work out our own
Salvation ; for God hath done all things well,
therefore give us a Portion, O God, of thy
Strength, that we may not set our Minds upon
Vanity, neither be led away into error, nor be
stung with a Wounded Conscience, which lyes
upon the wait of the Mind, nor be frightned
with the Terrors of Death ; for this Persecutor
Death, sends us to take possession of the Crown
of Life ; upon this Victory doth our Christia-
nity set us, whilst we make good its Condi-
tions, it cures us of the Sting of Death, and
implants in us the Hopes of an Eternal Weight
of Glory ; for if we heap to our selves this
Treasure, and feast of a Good Conscience, we
need not fail of being as happy as ever any
of

of his Saints were ; for he is the same to reward our Obedience now, as he was in Ages past ; for we know that he was the same yesterday and to day, and for ever, *Hab. 13. 8.* Then let us feed our selves with that rich and virtuous, dayly and delicious Diet, as these Ancient Heroes have done of Old , who renders their Bodies to the Tomb of Martyrdom and Cruelty for these Glorious Mantions of the Soul ; for although these were in Reversion, yet the Eye of Faith presents them as present ; for the Promises of the Lord reveals to their Faith, the plainness and full assurance of it to them ; for it is impossible for any to know the Letter of the Gospel, and yet to remain ignorant of the Eternal Rewards promised to them ; for the belief and full assurance of this, will restrain Men from their Passion and evil Habits ; for if we see but with half an Eye, we may not only perceive, but also behold the glorious Rewards, and infinite Possessions of blameless Souls ; for besides the Reward that Vertue brings in its own habit, which is so delicious, that none knows but those alone that injoy the sweet Comforts, and most pleasant Fruits thereof ; yet there is a double Dowery which attends them hereafter, which is revealed to them secretly by the Spirit of God, and his all comforting Wisdom and Goodness, which is beyond expectations, as far as the Heavens is from the Earth ; for though they are distant, and as yet unseen, yet wait for them ; for they will most

surely come, they will not tarry, *Hab. 2. 3* and that within a little time; for they are but one degree beyond the Grave, nay, but half a step on the other side of Death; there you will meet with these high Rewards, which yet we see but through a Glass darkly; yet you have heard the unquestionableness of the Glory of that infinite pleasant Being, which you will one day find your selves possessed of, when you are delivered from this Body of Death and Darknes. Than rouse up your selves, and run with alacrity; for if you have the Prize in your Eye, you cannot choose but do so; for it is the Promises of God, when you meet them with a firm and a strong Faith, that makes you to run into the Imbraces of Heaven; for this Path gives Light to all that walk in it; and it makes them to produce a Good Life, which admits them to greater Joys than they can expect, and spirituallizes their inmost parts, and forces in them a kind of Divine Love, which is the Object of their Choice, and will bring them to certain Felicities, which makes them glad with the Joy of the Lord; and since the Glory will be so great, when God hath brought us to it: We have then all reason to be content with some inconveniency in the way to this Glorious City; for God hath linked our Hopes and our Duty together, so that the one cannot be acquired without the other. We have then great reason to consider that it is our greatest advantage to be vertuous; for this alone is the Pas-

sage to Glory ; for undoubtedly God hath no other design in making his Promises to depend upon our Obedience, but to ingage us to Holiness, which never yet failed of attaining Happiness ; for God fills our Minds with Divine Love, and makes us Wise and Obedient, and gives us sincere Desires : But then we must remember, that Desire alone is not doing our Duty ; but we must put our Desires into practice, which will bring us to Happiness. Then let us learn of God to do our Duty ; for it is in our power whether we will learn or no ; for God gives us Grace as free Creatures, and puts it in our own power to do his Will. Then let us all Wisely beg of God, the Spirit of Grace and Supplication, and of Hearty Grief and Humble Sorrow for our Sins past, and preventing Grace for the time to come, and the Spirit of Divine Wisdom to make a right Judgment of our own Estate, and Growth in Grace, that we may truly delight in Christ, who is the Joy and Love of his Father : And let us all with all Wise and Good Men, build our Glory on the strong Foundation of Virtue and Worship, and Glorifie God in all Obedience : And by these means, we may become Blessed, by thus obeying the Joyful Sound of the Glorious Gospel, and then we shall receive the Reward of blameless Souls ; 'Tis true indeed, Virtue is in herself rewardable and perfectly aimable, although she brought no Reward with her ; for she is a very large Dowery in herself,
and

and yet we see that very few persons are ambitious to wedd her, although she brings an Eternal Inheritance with her; therefore we may easily guess how little she would be sought; for without these, we have the sad experience of this, by the remissness of peoples Lives; for they have generally more concern for their Temporal Well-being, than their Eternal; for they more regard their present Concernments, than their future Happiness; for we see they run any hazards for a moments pleasure here, nay, they heap to themselves Sicknes and Diseases by reason of their Vices; whereas Virtuous living doth prolong their Days, and oftentimes gives them Health, even in Old Age it self; therefore if they more regard the present fulfilling of their Lusts and Desires, than their Peace of Conscience, and Health of Body, and Largeness of Estate of their Elder Years, even in this Life, it is no wonder that they have no regard nor respect to those future distant and unseen Rewards and Pleasures of that Celestial City above, which no such Carnal Eye can see, but only the Eye of Faith, which these profane persons cannot have, till they have put away the cause of their Blindness, their Vices and Wickedness, and than they would see clearly, and without a Vail; and not only see, but covet and desire the Pleasures of Heaven, by treading in the Path-way that leads thither, and than God would give them clearer Revelations, not only of their Duty, but also

of

of their Rewards by opening their Eyes, as he did the Eyes of the Servant of the Prophet *Elisha*, 2 *Kings* 6. 16. and cause them to see that which before they could not see; and make them to behold without a Glass with open Face, the great Glories of the Lord; for a Good Faith will work in us a Hearty Love and delight in the Lord our Good God, who is full of Glorious Light and Life, and will make us to partake of the same Lustre and Happiness with himself, if we have this excellent Faith, which will qualifie us in some measure like to his Adorable Majesty; for the Vail of Christ will be then done away, and we shall behold him with open Face; for in the Day of the Lord we shall no more behold him in a Glass darkly, but with open Visage, Face to Face; and if we have this Prize in our Eye, we shall surely run with Joy and Alacrity; for Faith hath a most pressing Courage to carry us above and beyond all Doubts, Fears and Difficulties, which shall any ways pretend to hinder us in our way to that Glorious City, which is all paved with a most pure Pavement, more purer than Gold, or the Richest Diamond Stones, than any there are in the Wealthiest Kings Palaces that are on the Earth. Let us then earnestly beg of God to inspire and inactuate us with all the powers of his Holy Grace to strengthen us; by which Strength, our way will not be only elegable, but also passable, easie and pleasant, that we may not only attain to, but be also Kings and

Princes

Princes (1 Pet. 2. 9.) in this Glorious and Kingly City ; for notwithstanding our many Natural Abilities Christ our Lord , through his Eternal and Blessed Spirit, strengthens, prevents and assists us, and restrains, excites and comforts us, and convinces and gives Grace, and Aids to us, that we may seek the Happiness of that Blissful place, by giving of us the largeness of a Will to use it, and Helps to attain it, and Knowledge to discern the want of more Grace, infusing into the Soul an ardent Thirst of greater powers and readier means of better and more faithfuller Service, and inflames in us new Desires of better Obedience, and more important to pursue after God, who at once bestows on, and crowns his Followers with Millions of Loads of Benedictions and Rewards, till at last he gives himself to us, to assure us of these his Rewards, when Grace shall be swallowed up in Glory : And thus God will give us the Magazene of his Strength, and fill us with his Holy Spirit , and not only us , but all that do not resist it ; for he makes it to become to all Men that imbrace it, the Power of God to Salvation ; but then you must resist all Evil, and that vigilantly, that you commit not a Rape upon your Spirits; for if you do, there attends you such mighty dangers as will bring you to a thousand very inconveniencies ; therefore be perswaded to fly to your Duty ; for the due performance of that will secure you from all the Assaults of your most cruel, bitter and implacable

placable Enemies. Let not then your Sloth make you poor; for nothing else can keep you from being abundantly Rich towards God; therefore let your Life be the Transcript of the Doctrine of Christ; your Lives that are Christians, let them be, I say, an example for Piety and Virtue; for by this, you render the Doctrine you believe to be both Noble and Venerable to all that behold the Good Conversation that is in you, insomuch that if one happen to come in, that is ignorant or unlearned, as *St. Paul* saith, *1 Cor. 14. 25.* That he will fall down on his Face, and confess it on a Truth, that God dwells and walks in you, and then they will certainly believe that there is something more than Human, that can work such singular affects in you; and if they also take example by you, they will be changed and turned from Vice to Virtue, and from Ill Customs to Good Habits, from Covetous Persons to Liberal Christians, and will be no more Contentious, but Peaceable; and thus you may in all things adorn the Doctrine of God our Saviour; and if you take this rule, you will not suffer Christ our Lord to be Wounded in the House of his Friends, neither will he have any Reproach cast on him, by those that profess his Holy Name. Then see that you strive no more for small and little inconsiderate Parcels of this vile Earth, with any comparableness of striving as you do for Heaven; for if you do, you must needs believe your selves to be

Strangers

Strangers to that Kingly City, but show your selves Strangers and Pilgrimes on Earth, that you may find a Bountiful and Blessed Recompence and Reward in Heaven : And this will prevent the misrepresenting of our Holiness to others, and imprint it on our selves. Then let not our ill Lives any longer confute or triumph over our selves, but by virtuous actions overcome the World, the Flesh and the Devil; for if we consider how much under this Debt and Guilt we already lye, we should find our selves to be like to *Ammon*, to loath it, because we have ravished and defiled it, *2 Sam. 13. 5*. Then let us desire all Men with us to lay to our Hearts the fatal ruin and mischief that Sin have brought upon all Men that hath indulged themselves in it, that they and we may timely rouse up and awake our selves to prevent and divert those Evils, which, if not forsaken, will be our ruin, because it will be impossible to escape the Punishment that does attend them, that we may bring forth more genuine and kindly Fruits than ever yet we have done, that we may aver that dismal Sentence, of *Cut it down, why cumbereth it the Ground*. Then let me beg of you to lay to Heart, how terrible it will be, if you do not quench the Fire, that your Sins hath kindled with your penitent Tears : And do but consider and look back to the Primitive Christians, whose Fasting and Tears, Prayers and Sighs pearced the Clouds, and reached the very Bosom of God, and brought down Blessings from thence. Humble your selves therefore under the Mighty Hand

Hand of God ; and let not your Iniquities be your ruin and destruction, as it certainly will, if you do not repent speedily of your filthy Abominations, and beg the Spirit of Reformation and Humiliation, that your Sins may be blotted out, when the times of Refreshment from the Lord shall come ; and so live as if Sackcloth and Ashes, were the universal Mode, the only fashionable Dress used amongst us, but the less appearance there is of a Uniform and Universal Reformation, the more jealously ought every individual person to look to, and take care of himself, lest he should happen to be one of them, with whom the Lord is so highly displeased. And by these Considerations, do not suffer your selves to stay till this comes in fashion, but contribute your part to the making of it so, but so willing as most Men are to discourage and dishearten themselves in this kind of Duty, which is so seasonable at all times, but more especially in this time of Trouble and Distress, when Men are unkind one to the others, and do not seek to attain to the Emblem of Unity which would make them joyn in Love and Concord. May we then modestly reflect on the great Mercies of God, and consider his Wonderful Goodness, who does not take advantage of Men, to punish them according to their Demerits, but spares them so Mercifully, and forgives their Misdeeds, though they have rebelled against him, *Da. 9. 9.* Methinks this Consideration should charm Men into better Obedience, & make them to give
their

their whole Wills, Minds and Desires to God the Rock of our Strength, and the Hope of our Life, to whom be Glory and Praise World without end. *Amen.*

An Exhortation to pour forth the Strength of our Souls and Spirits in the Service of God, which is infinitely to be preferred before all other Concerns whatsoever.

LET us then pour forth the Strength of our Spirits in the Service of God, and be sure to do the utmost that we are able to do because the utmost is but a little ; for we see in common Concernments, the Wonderful things that Industry is able to affect ; for our Incouragements are great and many ; and therefore our Indcavours ought to be many, and our Courage strong ; for if we consider how many Men commit all Impieties and Iniquities with Greediness, daringly and openly ; and those few that mourn for it, do it but in secreſie. The example of the one is contagious, but the other hath no means to retrieve or ſolace it ſelf ; whereas would Men but ſtoutly own their Duty, and gather themſelves together in whole Multitudes, and own that their aim and deſign is to ſpend their Strength in the Worſhip and Service of God. This would put his Enemies

to flight, and increase the number of his faithful Servants. For surely our Lord will be well pleased if we would mightily contend for his Truth, and own him as well in Publick as in Private; and not be like to *Peter* to follow him afar off; for surely his Service and Employment is more excellent and honourable than that any that are resolved to follow him need to cloak or hide themselves under a Bushel; or be ashamed or afraid to own to whom they belong: And if we would all thus own our Lord, and quit our Fears, we might have hope of getting of Ground, and becoming of a worthy, numerous, strong and holy Party; and how noble and easie an attempt were this thus to encounter Satan in his highest Triumph, and recover a lost Field? For methinks those who have any wormth of Piety glowing in them, may easily thus improve it into a Flame, and add to their Faith Virtute; and then would follow a whole train of Excellencies, to which *St. Peter* excites us, 2 *Pet.* i. 6. but the chiefest of them he reckons to be Brotherly Kindness and Charity. Therefore let us beg of God to give us holy and humble Hearts, full of Meakness and Mercy; and a vigilant Carriage in all our Behaviour; and thus let every pious Person be as so many *Noahs*, Preachers of Righteousness in their Lives and Conversations; and if it be his misfortune to have as imper-suadable an Auditor as *Noah* had, if he cannot avert the Deluge, yet he will provide himself an Ark, and not only deliver

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but

but advance to his own Soul ; though he cannot prevail on other Men, yet himself will be happy by it ; nay his thus being *Noah* may qualifie him to be a *Moses* too, and give him such an interest in Heaven that he may be fit to stand in the gap, to be an Intercessor and Mediator for a Rebellious People, although they have Sinned so that their Sin finds them out, *Numb.* 32. 23. yet upon their return God will be intreated for them ; for God hath said he will hear us one for another, more especially those that are in Authority, that is, the Clergy, and those that are eminently Good, God will hear for his People : But there was never more need of these helps and assistances then is now adays ; therefore if there be any prevailing *Jacob* amongst us who can wrestle and prevail with God, there was never so much pressing need of their assistance as at this time. O then let all that are thus fitted for this pious Work vigorously undertake it ; and let not their Hearts, nor their Spirits, wax heavy or faint, but still be kept up with holy Devotion to plead our case to God ; and when there is nothing left us, that can pretend to any thing, but Vengeance, yet still to go on to ransake God's Bosom, and rifle his Bowels for Arguments of Compassion, to repeat to him his own Titles, that he is Merciful and Gracious, and Long-Suffering, and of great Pity, &c. and by these congeal him to Compassion and Pardon. And thus let us rouze up our sleepy Hearts, and make our Addresses to
God;

God; for no other way can we hope to bind his hands, or arrest his Vengeance, but by a holy Violence of Prayers, and this Violence must take the Kingdom of Heaven by Force. God grant all People this to do, for the sake of Jesus Christ our Lord. *Amen.*

Let us then for ever adore our blessed God, and let Floods of penitent Tears pass from our Heads, and our Hearts, to wash off those blots of Sin that our Hearts have contracted; and let Sorrow and Sadness fly away, by giving us of thy sweet Injoyments, O blessed God, that we may taste thy blessed Comforts here, whilst on Earth, which are an Antipast of the Glorious Joys of Heaven, which shall never have end; and as they are endless, so they are also brighter than the Light, and infinitely clearer. For the Divine Wisdom of God is exceeding good. And that we may reach to these, make us Good, O God; and enable us to do Good to the utmost of our Power and Ability, and divert our Thoughts, and make them holy, chaste, pure and innocent; and give us all holy and precious Faith, with abundance of all Virtues, which may enable us to do good in the greatest latitude and extent we can be capable of, and to requite the Evil we shall happen to receive from others, with all Kindness and good Will; because it is a rare Virtue to do Good for Evil, and the diligent use and practise of this will make us all to do it, that we may be in Love and Amity with God the Lord, whose Righteous Power over-rules the

Heavens and the Earth, and runs through the whole Universe ; and if we do these things God will send his holy Angels to Minister unto us, and to be our Guardians, carefully to preserve us from all Evils and Harms, and God himself will be our daily and hourly Friend, and will preserve us from his justly deserved Anger and rebukes, if we thus please him ; but however, the kind rebukes of the Lord is often the blot of the Righteous. Then let us beg of him, the Lord our God, who is our gentle and loving Father, to pity our Captive Souls, and withhold them from every Evil, and lead them into all positive Good, and make us to consider how short and slender this our thread of Life is, by putting into our Hearts this firm belief, so that we may not in the least doubt, that our Souls, and the Souls of all Men, are Immortal, and shall endure for ever ; which if we do, we shall set a true value and esteem upon them. For this hath been the unquestionable belief of all the Antient Fathers, That at Death our Souls enters into Joy and Happiness, and shall be in bliss with God to all Eternity, with this provisos, if we have kept them pure and innocent from the pollution of Sin and Guilt, as much as we are, or have been possibly able to do ; and if they have been thus Innocent and Virgin like, fear you not, for they shall be Companions with Angels, and also with God himself. Then let us beg of God to forgive us all our Sins, and our vast Arrears and Neglects of our Duty to him,

him, who is the Soul of our Soul, and the Life of our Life. For our Sins have been of the deepest dye, and of the first magnitude, and upon this consideration let us curiously consult our Hearts, and try them to the bottom ; and let our first, and best care and thoughts, be to season our Souls with grief ; for Sin and let our chiefest care be to improve every moment of our time to the Glory of God, and the Good of our own Souls, who are more worth than Ten thousand Worlds. Wherefore, in the first place, let us beg humility of Spirit, which Grace is an active Principle, and will work in us the change of our Nature ; then let us not neglect one moment of our time, but imploy it to the advantage of others as well as our selves, and that because we are making all possible haste to Eternity, which never will have any period or end. Therefore, O God, inflame our Hearts with Love, and wing them with Duty towards thee, that we may be all Spirit and Wing, and full of good and active motions, that we may climb nearer that Three in One, who filleth all things, but is filled of none. And let us consider that the more trouble that we pass through this World to that Glorious Three, and yet but One, the well-comer we shall be when we come to him, for he will fill us with the injoyment of himself, where we shall be all Brethren, and Fellow-Christians of that most holy and heavenly Kingdom. To which Glories, Place God in his Mercy, bring us all, for the sake of his dear

Son Jesus Christ our Lord, to whom with the Father, and the blessed Spirit, be ascribed all Honour, Glory, Power and Praise World without end. *Amen.*

An Exhortation to intreat Almighty God to fix his Truth in our Hearts, and upon our Spirits, that his Power may protect us from all Evil, and from every Danger; and that we may delight and rejoyce in him, who is the support and prop of our Life.

IN the Name of God let us beg of him to fix his Truth upon our Hearts, and instamp upon us his Life-giving Power that may increate in us Knowledge, Wisdom and Understanding, that we may walk in his Truth all the days of our Lives, and that we may Glorifie him both in Life and Death. For if we do not this, God who is infinitely Wise, finds out all Secrets, and if we are not Sincere, his Power will most surely punish us, if we continue in Sin; because all Sin is a stain to the Conscience, and the Committers of it will be punished by the Judg of Men and Angels, who hath said, That he will punish the wrong doers, *Psal. 62. 4.* but if we do Well we shall surely be accepted, but if we do Evil Sin lyeth at our Door, *Gen. 4. 7.* But on the contrary, the Mouth of the Righteous is a Well of Life,

Life, *Prov.* 10. 2, 7, 11. Therefore be upright in every Action, and then thou wilt think Impatience, fair worse than any Disease, and be ready to do good to the Destroyers of thy Fame. For the reward of so doing is very certain, and do testifie that you have a most noble Soul within you, which is a particle of Divinity ; for so saith *Job*, *All the while my Breath is in me, and the Spirit of God is in my Nostrils*, *Job* 27. 3. I will Praise him that gave me my being. Then dress up your Soul that it may be fit to appear before the Majesty of Heaven ; for you can dye but once, and if you do not dye well, you will perish undoubtedly for ever. But to avoid this, let us beg of God to give us a right Judgment in all things, that we may not under-value or over-value any thing that is in this Life ; but let us beg a middle temper in every state of Life, to which let us endeavour to have a choise and peaceable Spirit, which will make us to have humble Dispositions of Mind, which will establish us in the Truth, which is a fixed thing, and always stands in the same station ; and if we improve it well, it will indue us with regeneration of Spirit, and regulate our Understandings, and make us moderate in our Affections, and prudently Wise to imbrace an humble ignorance in things that are too high for us ; and then we shall endeavor after the good means of Faith, which is a Wall of Defence to all that live by the Rule thereof, and will regulate and moderate our Understandings, and will not suffer us to

be transported in any thing beyond Truth, which will govern your Fear and restrain it, and make you keep your selves close to the holy Church, which is the sacred Truth of God, whose Love hath been to all Men. For God who doth every thing that is proper, and fit to be done, hath Established the Church, which is made up of all holy Christian Congregations, and we ought to walk by the Rules of its holy Institution. For when we consider how short and swift our Life is, and how soon our Bodies are to crumble into Dust, of which Matter they were as first made. These Thoughts will make us Obedient to the Will and Rule of God; and if we this do, Mercy then will wait on us when we stand in most need of it. And that we may be worthy to receive it, let us instruct our Understanding in the way of Truth, that we may use the Powers that God hath given us to the advantage of our Souls: For blessed are we if we use the Powers that we have to do good withal, by endeavouring to be helpful to the Sick, and to comfort the Disconsolate. For God who is our help in Trouble, our health in Sicknes, and our relief in all Distresses, and our hope in Death, will be infinitely pleased with us when he sees our Willingness and Readiness to obey his Commands; with Chearfulness and Alacrity, for then he will most certainly Reward us in the Life to come. For although we must all go to the dust of Death, yet our Reward is with God, who will most surely raise up our perishing Bodies

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dies to Life Eternal, to live with him for ever, and enjoy unexpressable Happiness, where one Friend will see another, and have their very Remembrance restored to them again ; and then all your good, holy and pious Thoughts and Desires, as well as Words and Works, will be laid open before Angels and Men, as well as before the all-seeing Lord, who is the Governour and Disposer of all those Sacred Beings above ; where we shall see and behold him as he is, full of Glorious Sweetness. Which Glorious Sight will ravish and inflame our Hearts with Glorious and Celestial Joys.

To show the Dextrious Excellency of our Religion ; that it is the best and the most noblest Design and Imployment in this lower World, and therefore worthy of every Mans Study and Skill, because by it he may gain Eternal Bliss and a Glory.

OF all ends and desires in the World Religion is the best, and 'tis that which fits a Man for his future end, even for everlasting happiness in Heaven ; and the way to fit him for that blissful Place is to make good use of his time, which is the most precious thing in the World, wherein we ought to weep for our Sins, and

and for the Ills, and for the Miseries of the State, that without God's prevention is like to befall us : For they do seem to threaten us, because the Judgments of God do seem to hang over our Heads. But for these let us lament and weep, and that to purpose, and turn our grief the right way, even to grieve for the Sins of the Nation ; and yet our grief must not be immoderate neither, but must be mixed with joy. For Joy we may, and we ought, because God is well pleased and rejoyces in our Joy , and that we may so do. He hath given us comforts of all sorts in abundance, both of Body and Mind, whereby we may rejoyce in God ; for he hath given himself for our Souls that we may delight in him, and his holy Worship and Service. And so sweet are the Comforts and the Mercies of God that we cannot but greatly rejoyce in them. Then let us set all the Powers of our Minds, and the Affections of our Souls and Bodys, upon the Religious Glorification of God, who does infinitely encourage us, which gives us occasion of rejoycing in well-doing ; for God gives Grace to prevent immoderate Grief, to govern our Affections well ; for if we have not the Grace of Moderation, we may sink under our Grievs. Therefore let us beg Grace to temper our Sorrows, and so temper them, that we may not grieve for temporal things. For this kind of grief does but work death to us. 2 Cor. 7. 10. *But Godly sorrow worketh Repentance to Salvation, not to be repented of.* Let us then mourn for the Sins of our

our negligent and careless Souls, which have laid a long time dead in trespasses, and lament bitterly with weeping Tears for the Diseases of our corrupt Nature, and our remiss Lives. Thus let us weep over our dull and defiled Souls, that are polluted with Sin and Guilt; and let us turn our grief the right way, by mourning for every corruption of our Hearts, and this will direct us in the right path way to Glory. Then let not these pearls of Tears be lost, for God hath prepared Bottles to receive them, that is, Mercy to mollifie them, and refresh them in. Then stay here, and behold, and see, and wonder, at the boundless Goodness of the Lord our Redeemer; and let your rejoicing be in the Lord, who bids us to look on our Sins with an humble Eye, and a penitent Heart, and also with a rejoicing Eye on his refreshing Comforts: For the time is short when we shall neither Joy nor Grieve (I mean) on this side Heaven; for we are hastening to Eternity, which word Eternity would make one to be at Amazement, unless we have been so happy as to make good use of time and season, which is but short in this respect, which is cause of comfort to us; for if we loose a Friend the time is but short before we shall see him again; for there is but a little space betwixt this day and the last Judgment. But before the day of Grace is past we are capable of great and high Thoughts, which we should imploy to strengthen our Souls and Spirits, and make them rich
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and noble in the works of God, with an untired activity in the pleasurable Service and Worship of that Almighty Majesty, on whom if we look with an Eye of Faith ; we shall see him, as *St. Stephen* did, very Glorious and Desirable. For Faith will shew us transcient things as they are hasting and passing away ; for what is this point of time to Eternity ? For if we compare this short time here of health and strength, honours and pleasure, and the Comforts of Friends ; surely, to the Rewards of Heaven, these are not to be compared to those far greater Comforts and Injoyments of that blis in Eternity. Then do but consider what desperate folly it is to venture the loss of Eternal Happines for the injoyment of these fading Comforts. Let the due weighing and considering these Meditations put us upon diligent labour to put our Souls in a good Temper, and then keep them in a heavenly Frame ; that we may by diligence gain Grace to see that all things in this World is of but little esteem : For if we remind our selves that we are going to an infinitely more glorious Being than the greatest Prince now possibly can Injoy, this will set us upon the Wing, and make us up and be doing ; for the time flies away as swift as a Bird of the Air, or as an Arrow out of a Bow. May we therefore consider that we are Heirs of a better World, as well as Animals in this ; therefore, as I said before, so say I again, let us not let our Seasons slip, for this is the time, this is the day of Grace, wherein we ought

ought to value our selves, and as we tender our Salvation learn to concieve aright of the things of this Life, as well as of the other. For this World is but an Appearance, a Shadow, or an Apparition. Why then are we not so wise as to make our Calling and Election sure in it? which we shall do if we be but Faithful in the honouring of God with our strength and our substance: For we may be as Faithful in a mean estate as in a great and splendid one; and if we are Faithful in this we may be as happy as our Hearts can wish, and a thousand times more happier than those that make greatness an Instrument of Cruelty and Injustice. For the Worm and the Grave make no difference as to the Body, but there is difference concerning the Soul; for the Soul of the Good goes into *Abraham's Bosom*, and the Soul of the Unjust into tormenting Flames, which never cease to torment all that are incompassed in those dismal Regions of Darkness and Horrors; but to avoid this, let us cleave to that which is good in reality, which is the Religious Worship of God; for that is the only true Nobility which makes us to become the Friends of God, and that is truly to be rich in good Works, and this kind of Riches we carry to Heaven; but first we must carry them through the gate of Death, by distributing of them to Christ's Members upon Earth, that they may enrich and comfort our Souls. Let us then beg of God to strengthen our Souls with might, by his Spirit,

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in the inward Man, that we may be able to withstand all Temptations, and be filled with the Holy Spirit of God, which brings us to all good, and strengthens and comforts our Souls, and give Grace to keep our Souls from every pollution. For this is true Beauty to have the Image of God instamped upon our Souls, to be like to Christ, to be new Creatures; and when any Afflictions or Crosses befall us, to bare them with Patience; for all things of this Life pass away like to a Shadow, and we shall be sensible of this when we come to lye upon our Death Beds, as a great Emperor was, who said, I have run through all things, but now nothing does me good, for I expected to find Comfort and Happiness in these fading transient things, but I have been very much mistaken, for I have pleased my Happiness in wrong Objects, and where it was not to be found; for now my Eyes are open, and I see clearly, and not as I did in my health, when I was led away by Vanity and Folly, whereas had I fixed my thoughts upon Heaven, and Heavenly things, I had not now been overwhelmed with Grief and Sorrow, and great Amazement; but I should have had hope in my Death, and comfortable Expectation of the Joys of Heaven, but now I Pine and Faint for fear of the Torments of Hell. Then take Example by me all you that hear or see me, and fly from Folly and Vanity, and all despicable fading things, and seek the true Wisdom and Beauty of God; which if you once taste

taste the sweetness of it, you will not let it go,
 but imbrace it, and be delighted and filled with
 the sweet Comforts of it. Then do not suffer
 your selves to be led away by the Snares, and
 Gins, and Delusions of the Devil, but scorn him
 and bid him defiance, and suffer him not to lead
 you into utter Darknes, and the Chambers of
 Death ; and if you thus avoid him, you will
 prevent your Friends from Mourning over you
 at your latter end, and you will give them
 comfortable Rejoycing in your behalf ; for al-
 though they part with you at Death, yet they
 know that they shall meet you again at the Re-
 surrection of the Just, to live together for ever
 in the Kingdom of God. Then let us all be
 stirred up to do all good Works, and that be-
 cause we are all hasting to our latter end ; for
 whether we Eat or Drink, Travel or Rest, Wake
 or Sleep, we haste towards Death ; for every
 day we live we have one day less to live ; a-
 gain, for we are like Water that is spilt, it cannot
 be gathered up again ; for the time passeth
 and returns no more ; nay, Heaven and Earth
 will pass away, but the Word of God abideth
 for ever ; and the things that we have in Christ
 they last Ages without number, and are as du-
 rable and lasting as the Soul is, which is for
 ever : But as yet we cannot comprehend them
 as we would, and as we desire to do, but the
 things of this World are inferiour to our Know-
 ledge and Affections ; for our Affections and our
 Knowledge, if it be good, exceeds in largeness
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all the things of this Life. Therefore the things of Heaven are far berter than all the Treasures of the Universe ; for the things of this World the more we know 'm, the more we ought to undervalue 'm ; for there is nothing in them but Vanity, Emptiness, Vexation and Trouble ; but the things of Heaven are of another Nature, for the more you know them, the more you will admire, esteem, love, and delight in them : For the things that lead to the Joys of Heaven are beyond comprehension whilst we remain in a state of Ignorance and Dulness. But if we pray that our Understandings may be enlightened, then we shall comprehend them with ease and swiftness, then we shall wish with the Prophet *Jeremiah*, *O that mine Eyes were Water, and my Head were a Fountain of Tears, to weep day and night for the slain of the Daughters of my People,* *Jer. 9. 1.* for the Sins and Miseries of the times, and for the Iniquity of the Land, which brings Miseries upon the State ; for Sin deserves Punishment, either here or hereafter, and oftentimes shortens the days of those that take delight in committing of them, and in this case we are guilty of the shortness of our days our selves. But for the prevention of this, let us beg the special Gifts and Graces of God, the Spirit of Humility, Wisdom and Experience ; for all other things are but Vanity, saith the wise and holy Experience of King *Solomon*, for the time is but short, but we must leave all Earthly Injoyments. Therefore leave worldly things to
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worldly Men, and vain things to vain Men; but heap up to your selves a fixed hope, and trust, and confidence in God, who vwill never leave you nor forsake you; for seeing all Earthly things are faiding, let us seek for Joy and Contentment in God, and this will teach us to moderate our Wisdom, and by this we shall provide stable and lasting things, vvhich neither allter nor change: For God will stand by us, if we earnestly endeavor for these Comforts vvhich are everlasting and change not. Let all Men then take Comfort in the Holy Ghost, vvhich is the Spirit of God, novv in the Season of time, vvhich is the prime Opportunity; for the Season and Opportunity of time is shorter than time it self, for the time is but short vvherein vve have the advantage of doing good; and as it is in Natural so it is in the Spiritual state, vve are too apt to let the Opportunity slip, that is, the Reason, that Opportunity is shorter than time. Thus you see how every Man ought to improve his seasonable Opportunity, because the Season is shorter than time it self; for if one come to tell you that within two days you should dye, you, even the most seriousst of you all, it would make you to fly to Godly Prayers, as it did the good King *Hezekiah*, which caused him to turn his Face to the Wall and weep bitterly, *2 King. 20. 2.* for none of us knows that we shall live Two hours, no nor yet One minute. Thus you see as the time is short, so it is likewise uncertain too; but the won-

derous folly of Nature is such, as to think to make a Covenant with Death ; but surely the time to come will make no Covenant with any of the Sons of Men, especially the Opportunity of time, for it will stay for no Man ; therefore we must be thrifty of our time, for it flies away very fast, for it is a precious thing, and may be applied to excellent Purposes, for it is given us to provide for Eternity in. Then do not trifle it away for any thing that concerns not the Salvation of thy Soul, but improve it to the Glory of God, which is one and the same thing with the Salvation of your Souls. Then fly from all Sin and Vanity, and be sure not to do any thing that is Ill, which once done makes your Heart to bleed, and your Mind to be oppressed ; for if we do, it is madness and folly. Therefore the time being short, let us take heed what we do in it, for otherwise we may do that in a little time which may be our ruin to Eternity ; but let us do that good with a pure Intention of the mind, which we may do in a little time, whereby we may be Gainers to the Worlds end. Therefore seeing our time is divided into Three Parts. First, Past. Secondly, Present. And Thirdly, To Come. Let us Redeem that which is Past, and well imploy that which is now Present, and be frugal of that which is to Come, if ever it comes to us, which is very uncertain, whether it will or no ; but above all, let us Repent of that which is Past, that is the best use that we can make of the
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Past time, and do good in the time Present ; but for the time to Come that is out of our Power ; therefore seeing our Future time is out of our Power, let us well improve the Present : For seeing that the time is short, and our business is great, we ought the rather to bestir our selves, in acting valiantly for the Glory of God. May we therefore consider the weight of our business, and give our Eyes no sleep, nor our Eyelids any slumber, till we have made our Peace with God, and brought our Soul in such a Heavenly Frame and Condition, as let us dye sooner or later, we may breath out our Souls into the Bosom of Happiness. May we then make this precious use of the seasonable time, and you that are young be pleased to take this Advice along with you, which is to spend your time well ; for it is to be esteemed far above Rubies, Gold, or precious Stones, and consecrate the Prime and the Flower of your time to God ; for the Young Man may dye soon, but the Old Man cannot live long ; and therefore let those that be stricken in years be put in mind that Death cannot be far from their Gates, for their time is shorter than others ; and the State and Condition that they are going to is to continue for ever ; for their Souls are immortal, and will be to everlasting. Therefore let all your Actions be done as unto God, and not unto Man ; for God hath put it in your Power to be Happy, if you please, for God will not be Angry with any one of Mankind for doing that which

he cannot help, neither will he deny to him Life, and the Resurrection of his dead Body, if he does but do those things that God commands him to do ; for this is the gracious Disposition of the Covenant of Grace, for there is Mercy for all that do not wilfully put the Grace of God from them. Then take heed how you hear, for it is not the Hearers of the Word of God that shall be justified, but the Doers of it, *James* 1. 22. Therefore the Food which is chewed into the Ear must be chewed into the Pallet by good Works also ; for it is said of the covetious Person that he will sooner open his Ears to the Preacher than his Purse to the Poor; for being attentive in hearing of the holy Word of God he may appear to the Eyes of his Brethren as a good Christian, but the Searcher of all Hearts will let him to know that he is not only to stand in his Courts, but also to execute his Commands too ; neither will God impute Christ's Righteousness to any but to those that obey his Commandments, and forsake all Unrighteousness. Then let not those Souls who are defiled with unrighteous Courses, whilst they continue thus defiled, expect to find any acceptance with God, till they have fled from all evil things, and laid hold on that which is good ; for Life is deputed not on the knowledge of God's will, but on the well-doing of it ; but the Strength and Power of Faith will vwork in us every one, that will give our selves to be conducted by it, a good Life ; and cause our carriage

carriage to be such as will testify that our Conversation is in Heaven ; but the want of this good Faith is the cause that Mens Lives are such that there wants but the Devotion of one Age more to make Religion to look but like a Dream ; but if our Lives were but as good as our Religion, we should do very vvell, for then we should be Doers of the Word, and not Hearers only, and then we should be likewise blessed in our Deeds, and this vvould prevent Sin from growing so impudent, either in Country or City, yea it vvould root it out from being impudent at home too. This vvould make the Reflection of God's own Image apparent in us, and then we should serve God acceptably, with Reverence, and with Godly Fear, *Heb. 12. 28.* Nowv Reverence is a Holy and Divine Affection, yea, and a Devout and Affectionate Filial awful Fear, vvwhich presents to us a new Object, strange and worthy of hope, vvwhich vvill make us have worthy apprehension of God's great and glorious Majestv, vvho is to all his People a most worthy Dispenser of his Goodness. Let us then Reverence and Adore this our Benefactor, and if this be our way and method it will prevent us from falling into any Wickedness, vvwhich proceeds first for vvant of holy Reverence to God and his Attributes. Let us not then be preposterous in our doings, but delight day and night in the Worship, and Service, and the good Pleasure of God, that we may serve him vvith Fear, and rejoyce before him vvith

he cannot help, neither will he deny to him Life, and the Resurrection of his dead Body, if he does but do those things that God commands him to do ; for this is the gracious Disposition of the Covenant of Grace, for there is Mercy for all that do not wilfully put the Grace of God from them. Then take heed how you hear, for it is not the Hearers of the Word of God that shall be justified, but the Doers of it, *James* 1. 22. Therefore the Food which is chewed into the Ear must be chewed into the Pallet by good Works also ; for it is said of the covetious Person that he will sooner open his Ears to the Preacher than his Purse to the Poor; for being attentive in hearing of the holy Word of God he may appear to the Eyes of his Brethren as a good Christian, but the Searcher of all Hearts will let him to know that he is not only to stand in his Courts, but also to execute his Commands too ; neither will God impute Christ's Righteousness to any but to those that obey his Commandments, and forsake all Unrighteousness. Then let not those Souls who are defiled with unrighteous Courses, whilst they continue thus defiled, expect to find any acceptance with God, till they have fled from all evil things, and laid hold on that which is good ; for Life is deputed not on the knowledge of God's will, but on the well-doing of it ; but the Strength and Power of Faith will vwork in us every one, that will give our selves to be conducted by it, a good Life ; and cause our carriage

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Reverence and Love, *Psal.* 2. 11. and Love will make us to Worship him with delightful Affection, and cause us to be moderate in all our Injoyments, and not to over-do or under-do any of our undertakings; and let us not be afraid to shew a good Example, by being a burning and a shining Light, as *St. John* was, *Joh.* 5. 35. and give a good Example to your Fellow-Christians; and let all your Conversation be such as becomes the Gospel of Christ, *Phil.* 1. 27. our Lord, who exhorts you to be ready to give an answer to all that shall ask you a reason of the Hope that is in you, *1 Pet.* 3. 15. with Reverence and Fear; and then the Father of Lights will be well pleased with you, if you in due season will be ready to give a just, a wise, and an understanding Rebuke, to him whose Eyes are hild shut by the Delusions of Satan, vvhose Subtilties and Snares are very many; and the *Psalmes* sith, *Let the Righteous smite me friendly and reprove me,* (*Psal.* 141. 5.) *it shall be a Kindness, but let not his pretious Balms break my Head:* And as in Reproof and Admonishing, so let us likewise be kind to all men so far as our Ability will give us leave, by dealing of our Bread to the Hungry, and cloathing of the Naked, and visiting of the Sick, and relieving of the Oppressed, and comforting the Doubtful, and ransoming of the Captive, and all other things that you are capable of doing; for thus you may gather to your self a good Reward in the day of Necessity, *Tob.* 4. 8. And thus you may study to

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Oblige the World by good Works, and lay out our selves on the Souls of others ; for as we are to be equal to the holy Angels at our Death, so we ought to imitate them in our Life. For we see that they are always ready to serve us, and to do us good ; for they are appointed by God to be Ministering Spirits for our Benefit, *Heb. i. 14.* And so to do good is to be like to the blessed Angels ; and it is said of the good Man, That he hath dispersed, and given abroad, and his Righteousness remaineth for ever. And for thus doing we shall have pleasurable Reflections in our Minds, which will be more Comfort to us than the good esteem of all the World.

A Discourse very fit for the use of every Christian, upon St. John, Chap. 8. Ver. 34. Shewing the evil Consequencies of all Sin, and the true Value, Worth and Excellency of all Goodness ; and that it is more to be preferred than all the Earthly Treasures, how Rich, Costly, or Excellent soever they be.

A Men, Amen, I say unto you, who so committeth Sin is the Servant of Sin. Therefore a Man ought not to Sin for all the Treasures of the whole Earth, no, nor yet for the Rewards in

the other World, if they might be attained by it; but alas! it is impossible that should ever be, for the committing of Sin is the only thing that hinders Men from being so happy as to enter into Heaven; for whosoever Sins wilfully, and against clear light and knowledge, the Scriptures say, That he shall not abide in the house of God, *Joh. 8. 35.* and whoso abideth not in the House of God on Earth, by Faith and a good Life, cannot without Repentance ever enter into, nor abide in Heaven; but on the contrary must abide in the abyss of Eternal Darkness for ever, and World without end; for there is a deadly spot in all Sin, which will leave a deep dye upon the Committers Conscience for ever, without a speedy Repentance, to fly from it, and walk in the paths of the Lord; for the deliberate commition of any one Sin will cast a Man out of the Favour of God, as we see in the case of *David*, although he was a Man after God's own Heart, yet his Sin was so abominable to the Lord, that had he dyed in that first Year wherein he lay under the Guilt of it, 'tis not hard to guess what had become of him; although, before he fell into it, he was so dear in the sight of the Lord, as we all know he was, yet this Sin put him out of the state of Happiness; so that if we will go on in our Sin we are taken in the Snare of the Devil, and are led Captive by him at his Will; and then behold how impossible it is to attain to true Happiness, for when Men are so wicked that they will not depart

depart from Sin, nor stir up the Grace of God in them, but leave themselves to the delusions of their deadly Master, the Enemy of all Mens Souls, who endeavours to bring every Man into the slavery of Sin, and makes them to thirst after the Love of Lust, which is the dreadful Sickness of the Soul, which causes them to fall into the bitterness of a Guilty Conscience, which makes them to delight in Debauchery, and as *Job* speaks to roul it under their Tongue; and if this be the case a Man can scarce recover himself to be made free from the delusions of Sin, for it cheats them of Eternal Life, *i.e.* that is, the Comfort of Life; for Live indeed they must, but it will be in Eternal Misery, when they shall wish for Death but shall not find it, for their Souls will be in a Living Misery; for if we do not give our selves unto Christ this must necessarily be our miserable case, but if we give our selves up unto the Protection of God he will preserve us from this Fatal Misery; for there is no service like the easie yoke of Christ, but the Fetters of Sin are an intolerable heavy burthen, but the service of God is very sweet to those that delight in it; but the Wicked will not relish nor taste it, but delight in filthiness, and think on it with Content and Satisfaction, which makes their Crime the greater because that they study Evil and Mischief, and strive after an Impenitent Heart, which is the miserablest Condition in the whole World; for the continuing in Sin is a miserable Condition, and

and such a sad Condition is every Man in that delights to make Sin his Study, and makes a Trade of it ; for he does not Sin by chance, but does it by choice and delight. Therefore his case is so much the sadder, and such a case does every deliberate choice bring every Man that thus chooses to ; for they never consider that they must die, but go on in a rebellious course of life till Death summons them to Judgment, and then alas where are they but in the Abbyss of eternal torments, from which there is no redemption alas for them ; for wo are they, and miserable sad is their condition, and return from it they cannot ; for then there is no place left them for repentance ; for then the day of grace will be past, and they are irrecoverably lost for ever. What foolish Creatures are we then to neglect our Repentance which is of so great moment to us ? surely our case is very dangerously sad, if the grace of God does not speedily prevent us from falling into this condition, which is so bad, that one cannot think of it without horror and bitter amazement ; for it is as bad as Cruelty can make it. But what is the cause of it ? Is it not our selves ? Are we not guilty of our own destruction ? why then should we let our selves go on in this wretched and lost condition : surely it is want of consideration of our latter end ; for so apt are men to create to themselves an Imaginary Eternity here on earth, that they never think of dying ; for when old age is come, yet they would be content

content to live longer and longer, and sets no bounds to their desires, for Eternity is nothing but a constant succession of Ages to come, and it does endure when time is fled away. Wherefore seeing that upon this short and uncertain space of time depends our eternal well-being, who then but a mad-man would neglect or lose his precious time, wherein he is to gain Eternal Comforts in Heaven: Be not then so stupid and senseless as thus to be your own Ruin; for when Time is lost, there is no regaining of it, when the Day of Grace is past: but now indeed you need not lose it, if you lay hold of your present Season, which is but your own single Moment, and if you let it slip, you may as well call back the Day that is past, as recover it. Be not then so negligent of your own Concerns, for it is not a trifling thing that we are contending about, but the Concern of our Eternal Well-being: do not then defer your Repentance till a Death-bed or Sickness, for then you are very unable to do that Great work, when you have the Incumbrance of your Disease to afflict you, and the Visits of Friends to entertain you, and interrupt your Devotion, and the Indisposition of your Mind and Body, and a thousand other Inconveniences: Doubtless this is a very unfit and unseasonable time to begin this so Great a work in, that is no less than the Work of a whole Life. Who then can be so carelessly stupid as to thus deceive himself; yet we see that
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this is the wretched condition of most men. One would think that it were a needless and useless thing to bid any man not deceive himself; yet to that Degeneracy is Humane Nature come to, that this is the very case that men befool themselves of Eternal Happiness: For I dare appeal to any man, how debauched soever his Life have been, that he still did intend to repent one time or other, but will never begin that Great Work, till it is quite out of his power, and he is cut off by an unmerciful Sicknes, that is the unwelcom Messenger of Death, that will not spare the Young-man for his Youth, nor the Old-man for his Age, much less the Wicked-man for his Repentance; for he that refers his Repentance this one present moment, puts it out of his power for ever for ought he knows: for God's Spirit will not alwaies strive with man, neither will he alwaies wait for their Repentance: If they will not embrace the good Spirit of Contrition, when it is so kindly offered to them; therefore be perswaded to flee to God with an humble Confidence and he will entertain you, for he never yet failed any that truly and diligently sought him, for he is ready even before they call to answer them; and with the Father of the Prodigal Son, do run to meet them with Joy, but then with him you must be as humble and penitent as he was, and acknowledge your Errors and your Pastime Miscarriages, and flie to that safe and wholsom refuge Repentance,

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which if well performed, never fails of arriving the penitent into Heaven, the Rewards of which you can never know till you come to enjoy them, and then you will think your selves never enough satisfied with them; for you will have a large Eternity to spend in them. But perhaps you may here object and say, How shall I be ravished with so great Joys, seeing I have been the Committer of so many and so hainous Sins, of so black and doleful a colour, as I am conscious to my self I have been guilty of: Why to this or the like case may be answered, That the Guilt nor the Number, nor the Illness of their Colour, shall not hinder your Happiness, so long as you have timely and sincerely repented of them all; for the thoughts of, and the enjoyment of your then Happiness, will make you to admire the Infinite Mercy of God that led you to Repentance, and cause you greatly to glorifie God, to think how good and merciful his Majesty hath been to pardon so foul and ungrateful a Sinner as your self once was, before his merciful Goodness reclaimed you, which have sinn'd against so great Light and Knowledge, and not only against Justice, but even against Mercy it self; and yet after all this Ingratitude, to bring you to that happy place where the holy Angels alwaies behold the Face of their Heavenly Father, *Matth. 18. 10.* Shurely this must ravish our hearts with Joy and Gladness, that God should put such a Snake as you have been into his delightfom

lightſom Boſom; ſurely Eternity it ſelf is not enough to give him thanks for ſuch boundleſs and unlimited Mercy : Let not then any one of us fail of making thoſe ſhure Rewards belong to us, through the mercy of God, that we may not then entertain any remainure of an impenitent or a wilful and ſtubborn heart, but go out of our ſelves, as it were, and run into the Embraces of God, and beg of him to qualify us, ſo as to admit us to live with him for ever, that we may ſolace our ſelves with his Divine Love, and be fill'd with his Eternal Comforts, and remain with him for ever and ever.

Now to God the Father, and to God the Son, and to God the bleſſed Spirit, be aſcribed by us and all his whole Church, all Honour and Glory, Power, and Praiſes, Might, Maieſty, and Dominion, now and to all Eternity, throughout all Ages, World without end. *Amen, and Amen.*

To ſhew, that we ought to ſubmit to, and embrace the written Will and Laws and Ordinances of God.

HOſea the 8. Verſ. 12. *I have written to them the great things of my Laws, but they are counted as ſtrange things.* But let not us be of that ſupercillious nature, as to think the good things of the Lord ſtrange, but embrace and obey them

them with Alacrity and Chearfulness; for this
 is well-pleasing unto the Lord, when our Obe-
 dience is thus firm and sincere, both in great and
 lesser Duties; which if well performed, will
 deliver us from every sin, which is of a hidious
 and a scarlet dye, and from being guilty of
 innocent blood; and then we shall not be only
 innocent, but also greatly zealous in our de-
 votional worship of God, and serve him out of
 a true principal of Obedience, which every
 man owes to him: May we therefore devote
 all the Faculties of our Souls and the Powers of
 our Bodies to him which will make us to order
 all our Accounts according to his holy will and
 good pleasure, that God may delight in us,
 when we worship him in private as well as pub-
 lick; which if we do not, we must shortly be
 Hypocrites; though indeed when we have not
 so large a portion of time to do both in so co-
 pious a manner as we heartily desire that we
 had in this case, we are to abate something of
 our private Devotion, to add to publick; be-
 cause that the Publick Worship of God does
 more glorifie him: and therefore when it is
 sencerely performed out of a single and innocent
 and pure, and untainted Heart, free from all
 hypocrisie and vain disposible desires of being
 seen of men, or any other by end; when it is
 done out of pure love to God, and our delight
 in it, as our Duty to him, then 'tis doubtless
 very acceptable to him, who is the Rewarder
 of all Sincerity for the Publick Worship of God,
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is gratefully to be preferred before private ; and that for many Reasons : And first, because that a great part of the Congregation is then meet to gather in the Name and fear of God, and the Prayers of a great many may be of more force with God than the Prayers of one single person. Secondly, There is the Promise of God to his Church, Where two or three are gathered together in my Name, I will be in the midst of them, and grant their request. And thirdly, 'Tis said, that in the Primitive Time when the Church was met together, or some part of it (at least) That their Voices came up into the Ears of God as a Clap of Thunder, and particularly in the *Amen*, when the Voices of all the People were lifted up to God : Wherefore it is said, that for this reason it is that the *Amen* in the Cathedral Churches are to this day sung out with such an Audible Voice, that they may by the Mercy of God, have the same effect with him, as they had in ancient times, to bring down Blessings from him upon us his poor unworthy servants, who indeed are unworthy to pray to him, or to lift up our hands in his Name, by reason of our many and manifold Sins ; yet he is so merciful as to hear our prayers, and to grant our requests which we beg of him, though made in much weakness and imperfection ; for at Church we all joyn in prayer one for another, which is a benefit to us all, for God hath promised to hear the humble Penitent, although a Sinner, for the King
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and the Nation, and for every particular Subject ; but more especially for the Sick, and those that cannot pray for themselves, as the Ignorant and Unlearned, and also such as, through multitude of Business, have no leisure to pray for themselves; and others, who, through Indisposition of Body or Mind, have not strength or power of Mind to pray ; and for all other States and Conditions of Men whatsoever, of which, the Instances are too numerous to mention. But I would not be mis-understood, as if I thought God did not hear every particular Person in private, as well as the multitude in publick, for I have no such intemperate Thoughts ; for I know God will hear us, if it were in the Wilderness, or on the Sea-side, or alone ; if it were in a Cave under the Earth, or in the remotest part in the World ; and will as certainly answer the pious Prayer of any such Person, as he will the whole Universal Church. Therefore my Intent is, not to detract any thing from private Devotion, wherein a Man may more freely pour out his Soul to God, and bring down great and unspeakable Blessings, by God's Mercy, upon the whole Creation ; but my greatest desire is, to add to publick Devotion, because it makes and continues Peace and Unity, Love and Concord, which is infinitely well pleasing to the Lord our Redeemer : But my meaning is, when they are both equally in our power ; and it is in our Choice to do which we please, and there is nothing which may lawfully detain us from

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Church ; then we are to prefer the publick Worship of God much before private, because God is pleased in a publick Harmony of Voices together. Besides, there are a great many Hours in the Day, and it is fifty to one if we may not find time, in private, to spend some of them in Devotion, when the Church-doors are not open ; for the publick Worship of God, we know, is but at certain solemn Hours ; and if we miss them at their Season, we cannot have them when we would, whereas Private we may ; for if we have not time at one Hour, we may at another ; for we may deny our selves of some Recreation, or put by some Business, and do it another time ; for there is a Time and a Season for every Purpose under the Sun, saith the Wise Man : Or else we may take from Sleep, to add to private Devotion, which will be very well pleasing to the Lord. Besides, the publick Devotion encourages others, as *St. Paul* saith to the *Corinthians*, *That their Zeal had provoked very many to do the like*, 2 *Cor.* 9. 2. But if the Scriptures had been wholly silent in this Case, yet our common Experience would attest the truth of it ; for we have a common Proverb, that *Example goes even before Precept it self* : Therefore it is much to be wished, that all People of Quality and Eminence, in Places of Honour, would abound in Goodness, for their Examples have more influence over the People, than Men of a meaner Rank are possible to have. Besides, it is said by *Solomon*, *That such as the Rulers of*
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the People are, such will the People be. Therefore that Nation is blessed that have a good Prince to reign over them, and particularly our own Nation, which is blessed with a threefold Blessing, in having so wise, and so compassionate a King, whom God preserve for ever. But let us not forget what we were treating of concerning the publick Worship of God, which is more to be valued than any other thing ; for there it is that Men receive Conviction of their Sins, and are convinced of the Folly of their Lives ; and so being convicted, they seek to God in Truth, and Sincerity of Heart : And there it was, when the Apostles were met together in one place, that the Holy Ghost came down upon them, and inspired them with the Holy Spirit, which made them to do his Will, being inspired with good Thoughts ; for here Faith is increased, and Grace bestowed, and Men's Hearts enlarged to love God, and pray for Peace and Love to all Men ; for here are a thousand Benefits received, of which I pray God to make us all Partakers : Therefore it is no ways good to be absent, for we know not what Grace or Faith we may lose for want of being present ; of which, *St. Thomas* his Absence may forewarn us of being so, for his Absence but once had like to have made him continue without Faith for ever, for ought we know ; for he was without it for a Week, till the next Lord's Day, when the Lord appeared to him again, for he believed not that his Lord was risen from the Dead, till then ;

which is supposed to be, for want of being present when the Lord first appeared there for you: See the necessity of Men's being at the publick Worship of God, for there is great Grace, as well as Faith, conferred upon Men; not but that, upon a lawful Occasion, Men may have good Warrant for being absent; as in the Case of Sicknes, of Friends, or great Business that requires haste, or to prevent great Evil which, without our Assistance, might perhaps fall upon the whole Nation: In these, or the like Cases, we ought to be absent; for God requires Mercy, and not Sacrifice, *Hos. 6. 6.* for he needs not our Service, so as to hinder the doing of a greater Good, for he leaves Men to their discretion in such Cases. Besides, Men must not be always so a learning, as to neglect to practise the great things of God's Laws. Besides, *St. Paul* speaks of some that will be learning, when they ought to be teaching; and says, That he is fain to teach them their first Principles over again, *Heb. 5. 1. Rom. 1. 15. 1 Cor. 1. 26. 2. 13. and 3. 2. 2 Tim. 3. 7.* But this comes to pass for want of Heed and Attention, when they are present at the worship of God: For Men must lay it up in their Hearts, as well as hear it with their Ears, if they intend to be the better by it. For it is true, indeed, God can, and often does teach Men otherwise than in publick Audience, when he pleases; even in their Sleep, and upon their Beds, and in the Night-Visions, as it is said in *Job 35. 10, 11.* Besides, God oftentimes secretly

secretly distills his Holy Spirit into the Hearts of Men, when they perceive it not ; but yet he would not have them to neglect the ordinary Means that he hath left them for their Salvation ; of which, the publick Worship is the greatest Means, doubtless, in the World, although there ought to be Moderation even in all things ; as St. Paul speaks, *Philip. 4. 5. Let your Moderation be made known to all Men, for the Lord is at hand.* But now-a-days, Men have no need to be advised to be moderate in these things ; for they are generally so remiss and negligent of their Duty to God, that they ought to be stirred up to it ; for it is not their being present at Church only, that can make them acceptable to God, unless their Hearts be there, as well as their Bodies, and fixed stedfastly upon God, who hears the Prayers of the Heart, before that of the Voice ; but when the Heart and Voice are joyned both together, then it is that it is well pleasing to him ; for it is the Sincerity of the Heart, that makes the Action of the Hand, or the Body, acceptable to him ; for, without Sincerity, all the rest is but deadly Hypocrisie, which will be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, *Heb. 12. 28, 29. Wherefore let us have Grace, whereby we may serve God acceptably, with Reverence and Godly Fear : For our God is a consuming Fire :* And who amongst us is there, that can endure Everlasting Burnings ? Therefore let us all be wise betimes, before the dreadful

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Coming

Coming of the Lord in Judgment, which will be a Day of Terror and Amazement to the Wicked, but a Day of Rejoycing and Triumph to the Just and Good, who have endeavoured to keep a good Conscience both towards God and Man, *Act. 24. 16.* For how much Joy and Gladness will it be, to see the Lord come in Glory, with all his holy Angels with him, and to receive them also into those glorious Regions of Joy and Bliss, which were prepared, from the beginning of the World, for every Person that loves and fears him. And this is the difference betwixt the Just and the Unjust; the one shall expect the Coming of the Lord with Joy and Gladness, and the other with Fearfulness and Amazement: Then happy shall it be for the Good, but terrible and unhappy for the Evil: The one shall be overwhelmed with Joy and Gladness, and the other with Fearfulness and Amazement: From which Amazement, I pray God to deliver every Creature upon the whole Earth; *Amen.* To this end, I pray God to give me, and every Creature, Grace to get, and when I have gotten, a good Conscience, then to keep it from all Spots of Sin, and that as well in great Matters, as in small; for we must have an equal regard to all the Commands of God, for we must not break the greatest for any Gain, nor the least for any Advantage, that the whole Universe can offer us. But this is a very unlikely Means to fetch any Man Gain, but much more listely to bring Venom into his Bosom, and Rot-

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tenness into his Bones, and a Curse upon his Name and Posterity for ever : For we see that it is just for God thus to deal with Men ; for we daily see, that the End of such Men is Destruction here on Earth, as well as hereafter ; for the lesser the Sin is (as they call it) the greater Contempt do they put upon God ; for if they see that it is a Sin, and yet commit it, what other thing is it but great Contempt of the Great Majesty of Heaven, that they will prefer a small, trifling Satisfaction, before the Obedience of the great God of Heaven and Earth ? Surely this must needs be worthy of great Punishment, and, without Repentance, there is no help for them, but their End must be Destruction, who have made their Pleasure their God, and gloried in their Shame, *Phil. 3. 18 19.* St. Paul could not speak of such Men without weeping ; and why should not the same Compassion be in us, as was in him ? For God is one and the same, unchangeably good, and we ought to be like him, as near as is possible for us to be ; for the Scripture saith, *Let the same Mind be in you, as was in Christ Jesus our Lord.* And if we are so highly obliged to be like God, for shame then, let us endeavour to imitate St. Paul, whose Example is worthy of Imitation, and also possible to be reach'd unto : If Men would diligently strive after it, they might attain to great things, as the same Apostle saith, *We strive after Perfection* ; and no doubt but he did attain to a great part of it ; for, says he, *We press for-*

wards, toward the Mark of the High Calling in Jesus Christ. And the more Understanding any Person has in the Ways of God, the better he is qualified for Heaven, if his Knowledge be put into practise ; or otherwise, he abuses the Grace of God ; for if it be not practised, it is received in vain, 1 Cor. 15. 2. But God forbid that any one should thus abuse the Grace of God, which is bestowed upon him, in order to his Glory, and our own Happiness ; for his Glory, and our Salvation, is one and the same thing. Wherefore let us all implore the Grace of God to assist us, that we may not fall from him in our Life, nor at our Death ; but that the nearer we grow to our End, the nearer we may be to our everlasting Rest and Happiness ; *For here have we no continuing City, but we seek one to come,* Heb. 13. 14. *which will neither wax old, nor fade away, but will endure throughout all Ages,* even multitudes of thousands of Years, which will never have End nor Period, but is as lasting as God himself, and how lasting and extensive his Duration is, we can never sufficiently understand ; but this we are sure of, that his Majesty can never fail, nor come to any Diminution, for he is all powerful, and comprehends all Differences of Times, Things, Persons and Beings, at one single View. Let us then be wise as Serpents, and as innocent as Doves, and make use of all Advantages for the Improvement of our Souls, that we may shine as the Light, like Stars of the brightest Magnitude ; for now it is

in our own power, by the Mercy of God, to make our selves eternally happy. Why then should we not make use of the Power that God hath put into our Hands, for the great advantage of our Souls, which are immortal, and cannot cease to be ; for they came from God, and return to him again, when they are separated from the Bodies of Men, and remain with him till the great Day of Recompence ; and then they shall be re-united to the Bodies again, and both Body and Soul shall live together with God for ever, to sing *Halaluja*, and to pay Vows , and offer Immortal Sacrifices to the whole Trinity , World without end. Wherefore, in the mean time, let us become truly good in all our Ways and Actions, that we may be a good Example to all Men that shall behold our good Conversation, being indued with Fear and Love, and surrounded with Sincerity in every particular Thought and Action. And pray God to grant that we may here carry an awful Regard to all and every Command of his, and not cast any one of them behind our Backs, for God will not be compounded with, nor wink at the slighting of his Commands, which are like to the Laws of the *Medes* and *Persians*, unalterable and unchangeable ; and then we shall be perfectly good in all things, and not be negligent in doing of the Work of the Lord, nor serve him deceitfully : For, if any Man doth serve him by halves, and not sincerely, then he serves him deceitfully, and then every

every such Person is an Abomination to the Lord. But I speak not here of the Infirmities of our Bodies, or the Indisposition of Men's Minds, or other Corruptions and Infirmities that hinder us in our Duty: No; for if there be Sincerity in the Heart, God winks at, and passeth by all the rest, and we are very acceptable to him, notwithstanding our Inability to perform our Duty with that great Fervour that we desire; for if we do but desire to do his Will, and endeavour as much as we are able, God Almighty will forgive the rest, and make it up some other way, and look upon it as already done, because it is our desire to do it, if we were better able; and God, that knows the Secrets of all Hearts, knows our Hearts also, and according to the Integrity and Sincerity of every Man's Heart, will God deal with him; only this, that he will not take every Advantage against us, but will pardon a multitude of Sins; for the Best and most Upright have a multitude to be forgiven, but if there be Sincerity in the Heart, God accepts that, and requires no more but a single Heart, and a sincere and Conscientious Life, which every Man that endeavours after, cannot fail of attaining; for if, as we said before, the Endeavours are purely sincere, God will accept them; but without that, it is gross Hypocrisie, which is so abominable to the Lord, that he will most surely punish it, and that with a severe Punishment, both here and hereafter: And such are they that break the
Peace

Peace and Unity of the Church, and disobey God himself, who commands them to obey the King, and all that are set in Authority under him; for *The Powers that be, are ordained of God; and who soever resists, resisteth the Ordinance of God, Rom. 13. 1, 2, 3. 1 Pet. 2. 13, 14, 17.* For God hath set the Magistrates to be a Terror to the evil Doers, and an Encouragement to them that do well: And God hath promised to keep them as the Apple of his Eye. Who then is he that dares to speak Evil of the Vicegerant of the Lord, which *Solomon* forbids any one to do in their inward Chambers? For, says he, *A Bird of the Air shall tell the matter, and he that hath Wings shall declare it: For He is the Breath of our Nostrils, the Anointed of the Lord; under whose Shadow we said, that we live among the Heathen, Lam. 4. 20. Ps. 80. 14, 15, 17, 19.* Let him not therefore, O Lord, be taken in their Pits, but still go on to protect him to his Life's end, and defend him from the Malice of his outrageous Enemies, that thirst for his most sacred Blood, but make them to fall in their own Snare that they have laid for the Beloved of the Lord: Let them be as Water that runneth apace, and as the untimely Fruit of a Woman, that shall not see Light: Make them as *Orabe* and *Saboa*; yea, make them like to *Saubea* and *Solmona*, *Ps. 83. 11.* and bring their wicked Inventions to nought; but pierce their Hearts, that they may repent; and open and wound their Hearts, that they may believe in a better Way than ever yet they have walked, and see the Errors of
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their past Lives, and repent of their former Wickedness, which, if not repented of, will be their utter Ruin, and will bring them to Eternal Flames : Therefore, for their Soul's sake, prevent their Mischief, and turn their Hearts, that they come not to Eternal Destruction ; and let His Majesty and this Nation for ever escape them and their gross, Hypocritical Blindness, which they have lead themselves into. O stupid Folly ! What power do you get over Men whom God hath made upright ? But they have sought out many wicked and inhumane Inventions. O Careless of Eternal Salvation ! How long will ye go on to commit such hideous Follies ? Do you imagine that it is against your selves in the end, that you work this Mischief to your own Eternal Ruin and Perdition ? Have you no Sparks of Grace left in you, that you thus deceive your selves ? Do you not consider what it is to be in the lowest Abyss of Darkness ? Or do you think that you can endure Everlasting Burnings ? Or do these Thoughts delight you, because they must be your Everlasting Portion, unless you repent, and do the Works of God with speed, before your Life is taken from you ? For if you dye in this sad Condition, you are irrecoverably lost for ever, and then dreadful must your unavoidable Condition be, for out of Hell there is no Redemption. Therefore, All you that are so thirsty for Blood, recall your selves before it is too late, for the time that you have here is but short,

short, and very uncertain too ; and the Work you have to do is very great, and requires your greatest Attention, Care and Diligence, for it is the business of a whole Life, and that a long one too : But, instead of spending it in Repentance and good Works, you have spent it in Folly and Wickedness, and in thirsting after innocent Blood ; and not only the Blood of the Body, but also of the Souls of multitudes of Men. What can you think of your selves, when you look back upon your past Accounts ? Are you not filled with Remorse of Conscience, and Horror of Mind ? Bethink your selves, and turn to your Maker, and let not the Blood of Christ be lost upon you, nor be spilt in vain to you ; but lay hold of it with Faith and Repentance, and do the Work of God with speed, and that with Sincerity ; for why should you destroy your selves ? Or is it because there is no Balm in *Gilead* left for your Cure ? Surely this cannot be the reason, for there is both Balm and Physician too, *Jer.8.22.* therefore this cannot be the reason, for God hath been wanting to no Man, for to make him both holy and happy. Why then should any Man be so wretchedly wanting to himself, as to neglect the making sure of Eternal Happiness ? Will nothing prevail upon him for your own Good ? This is such a thing as was never heard of, that Men should delight in their own Ruin. What should the cause of this be ? Surely they have no Belief of a World to come. Have you no Knowledge that you work
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such Wickedness, eating up the People as if they would eat Bread, and call not upon the Lord, either to pardon, or yet to save them from such desperate Courses, and such bloody Cruelties. Will you go headlong into Hell, without being awakned, or fore-warned of your Follies? Be not so unwise, but set some Bounds to your Follies, and, by Repentance, make sure of Eternal Life, that you may not come into Condemnation; for why should you be guilty of your own Ruin? Bethink your selves therefore, and flee to your Maker, by forsaking all your Sins, for God hath Mercy in store for you, if you will but embrace it; for he stretches out his Hand to you all the day long: But do not you be like to those Jews, who were a gain-saying and perverse People, for then you will be very much displeasing to him who endeavours your Happiness, and says by himself, *That he will not the death of any one Sinner, Ezek. 18. 3. but had rather that he should repent and live*; for he is ready to say to you, as he was to the Jews, *Why will ye dye*: For the Soul of every Man is, as it were, a Particle of Divinity, *Job 27. 3.* And will you have no regard for that which is so dear to God, that he would have it be saved, and live with him for ever? Which you may be, if your Heart be single and sincere for God, who is the God of Purity, delights in nothing more than a single and a sincere Heart, which delights it self in loving of the best Objects; which is God himself, which is all Beauty and Love,

Love, and the most lovely Object in both the Worlds ; and in loving of him, he will love us, and enlarge our Minds to the Knowledge of Divine Things. And if this Mark of Goodness be in you, and abound, it will make you obedient to all the Rules of Justice, as well as Mercy and Truth ; which will make every Man to have, and to keep a good Conscience, which is a continuing Feast, and those that have it, will not break the Peace and Unity of the Church, but it will make them to cherish every good Motion of the Heart which proceeds from God, and will make us to have a Tenderneſs of Mind in all our Accounts ; for if we let our ſelves run into Sin, our Caſe is very dangerous, for every Sin is Abomination to the Lord, and he cannot behold it with any Approbation, becauſe it is ſo offensive to him ; therefore all Sin is bad, but ſome Sin is much worſe, by way of Example, which encourages other Men's Ills, which is a drawing them to Perdition and Deſtruction ; and therefore the Sins of Men's Fancies are very dangerous to their Souls ; ſuch as is Stubbornneſs and Unruleneſs of the Will, and Corruption of Judgment, which leads Men into the Errors which now ſo much abound ; from which, I pray God to deliver us all ; *Amen.* Which he will do if we go to him in his own Methods ; that is, by ſerving him with Sincerity and Truth, both in publick, and in private ; in all places, and at all times, by Day and by Night, at home and abroad ; and if, at any time, you cannot
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be present at Church with your Bodies; yet you may be there with your Minds, by stedfast Wishes, and fixed Desires and Intentions; which are very acceptable to God; and he will reward it, because he delights in it, and he will fill you with the Perfection of your Souls, which is himself, for God is the Soul's Perfection, and Heaven is its Reproof; the Goodness of which Country is so great, that we cannot behold it with our Bodily Eyes as yet, but we may with the Eyes of our Mind, by Contemplation and Imagination: Therefore let us run, and labour to attain to this glorious, Celestial Place, and not set our Affections on the things of these Earthly Vanities, but on things in Heaven, which is our great Rest, and Eternal Rewards; for there alone are the Glories of the ever-living Soul: for behold, the Lord himself invites us thither by the Motions of his Spirit, and the Calls of his Grace. Let us then mortifie our Members that are upon the Earth, that nothing may hinder us of entering into Heaven, where we shall for ever solace our selves with his Divine Love, and be filled with his Eternal Comforts, and remain with him for ever, throughout all Ages, and World without end. *Glory be to God on high, and on Earth Peace, and good Will towards Men.* O Lord, I beseech thee to melt my Soul into Love, that I may be obedient to thy Divine Will and Pleasure; for it is Love and Delight in doing thy Will that thou principally regardest; therefore fill my Heart with Love,
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and wing it with Duty towards thee, O God. To this end, enlighten my Heart, I beseech thee; that I may know thee; and rectifie my Will, and cleanse and sweeten my Thoughts, that thou maist bless me, and all mine, and all that I have, or ought to pray for; even this sinful Nation, from the highest to the lowest. Bless every particular Person in Body and Soul, and Thoughts and Intentions, Desires and Wishes, Wills and Memory, that we all may do thy Will in all things, with great fervour, and swiftness of desire, that no one of us may miss of Eternal Salvation, but that we may be fully reconciled to God, for the sake of his dear Son Jesus. *Amen.*

Sect. I. *A Reflection upon Death, by way of Comfort.*

HEB. 9. 27. *It is appointed for all Men once to dye, but after Death the Judgment:* For Death is appointed by God to be the Lot of every Man, and if Men are good, it is a Friend to them, for it frees them from multitudes of amazing Troubles and Sorrows, for this is oftentimes the Lot of the best of Men; therefore Death is a Comfort to them, and frees them from the innumerable Snares of Sin, wherewith even the Good are surrounded, but much more the Unholy and Disobedient: Therefore, to
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escape these things, we must earnestly beg the Grace of God, to prepare us for Death ; and in so doing, it will become to us the Gate of endless Glory. Who then would not season their Hearts with Grace, by imploring of the Mercy of God to prevent and assist them in this great Work of their Salvation, which is of everlasting Moment ; for dye we must, because that Death is the Ordinance of God, and appointed by him to be the Portion of all Men living ? For what Man is he, that liveth, and shall not see Death ? Or can he deliver himself from the Grave ? For Death is the Indication of God. Who then can resist, or fly from that common Friend, or, as you may make it, the fatal Enemy ? that is, by your Obedience or Disobedience, by your keeping or breaking the Commands of God ; for to the sincerely Good, it is a Comfort ; but to the Disobedient and Wicked, it is a hideous, dismal Terror, which none yet know, till they shall come to be surpris'd with them. But God forbid that any Man should suffer himself to have this to be his Portion ; for I believe that every Man, with covetous *Balaam*, would be content to dye the Death of the Righteous, *Numb. 23. 10.* but, with him, are they not willing to live the Life of the Righteous ; but the former cannot be attained without the latter, which must be sought for by sanctified Thoughts, and holy Affections, which cannot harbour in an unhallowed Breast, for the Thoughts of Death do not cleave to them,

them, for they cannot entertain its unwelcome Visits, but cry out with them in the Book of Wisdom ; *O Death, how bitter art thou ! Thy Remembrance is terrible to them who dwell at ease ;* (Wisd. 1. 13.) *whose Heads and Hearts are filled with Vanity and Folly, and their whole Body is entertained with deceitful Mirth.* But then, on the contrary, may the Just cry out ; *O Death, how welcome art thou to my joyful Heart, who, with Longing and Delight, expects thy Coming !* For to me thou art no Enemy, but a most loving Friend ; for by thee it is, that my Soul passeth to the King of Glory, whose Gates are freely set open to entertain my Soul, which longs, and breaths, and pants after thee, with unwearied Desires, and continual Wishes. *Pf. 62. 1, 2. Oh ! When shall I come before the Living God ? My Soul hath a desire to enter into thy Courts. Oh ! shew some Token upon me for good, that they which hate me may see it, and be ashamed, because thou, Lord, hast holpen, and comforted me, Pf. 86. 17. with thy own Joys. O Lord, therefore my Soul shall bless thee, my Body shall worship thee, and my Heart and Tongue shall admire and praise thee, for thy unspeakable Goodness, and thy unmeasurable Mercy, which never have been fully set out to the Sons of Men, for Time hath not sufficiently set it forth, for Eternity must ever be setting forth thy Glories and Praises ; and when Ages are past, all is too little to fulfil that great Work ; to wit, the Adoration of the Eternal, and most Glorious God.*

All the Tongues of Men and Angels are not sufficient to compleat this Glory, which is to be attained by Humility, which always goes before Honour; for Condescension is the only way to Honour, even the Honour of the other Angelical World. Let us then employ our Art and Time towards this Spire, which is, to know our selves; for this Humility will teach us the Knowledge of our selves, and shew us the way to set forth the Glory of God, which will make us fit for the Society and Privilege of Christian Men. But this comes not by a Moments acquiring, but it is to be attained by a Life of Labour, and industrious Care and Diligence. What wise Man then would neglect his precious Time, that is so valuable, that we cannot set Price enough upon it, for in the good use of it, our Salvation is to be obtained; yet so foolish are we, as to trifle it away, either in doing of nothing, or else in doing amiss; and so let the Day of Death steal upon us, before we are prepared for it. But why do we suffer our selves thus to do? Surely it is because that we have no regard of our own immortal Souls; no Belief of the Holy Scriptures, which do attest, That if we do not do the Work of God whilst it is called to Day, *Job. 4. 9.* our Opportunity will be lost for ever: For St. *Augustin* saith, That as thou art found in the last Day of thy Life, so shalt thou be found in the last Day of the World: See then, that whilst your Lamp is burning, that you let it not go out before you have secured to
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your selves Eternal Salvation ; which is to be done by no other means, than by the careful using of your valuable Time, which, though you live in it, you scarce know what it is ; and, indeed, you can never know the true, inestimable Value of it ; for in it you may gain, by the Mercy of God, the glorious Rewards, and unspeakable Happiness of Heaven, and God will open to you the Flood-gates of his comfortable Treasures, of his eternal Mercies, if ye earnestly approach to him before that they are shut ; for when they are shut, there is no entering in at them. Rouse up then your sleepy and drouzy Souls, and consider what Eternity is ; for it is no less than a perpetual Deveration of Ages. Wherefore, seeing that the Wisdom and Goodness of God hath put it into every Man's power to be happy in those endless Mansions, let no Man then deceive himself of his Eternal Well-being ; for who is able to endure the Absence of God, and to be for ever shut out from his comfortable Presence ; for this must be the Case of all that neglect their present Season, for now is the time to sow the Seed of Eternal Life ; which, if it be once sowed, it cannot be rooted up again, for at Death, we are past the fear of being put out of the Favour of God ; for, as *He that is dead, is free from Sin, Rom. 6. 7.* so also is he free from the fear of Death ; for then his Faith and Hopes will be turned into Fruition, and he will behold, and see, and enjoy that which before he believed, and wished for.

See we then, that, as this is the time of Sowing, then will be the time of Reaping; and Men will be ever reaping of the Rewards of their good Deeds. Wherefore, seeing these things are so, what manner of Christians ought all Men to be, *2 Pet. 3. 11.* both in their Lives and Conversations, and in their Intentions, their Words and Actions; all which, there must be a strict Account given of, to the great Judge of every Man, who gives Sentence to every particular Person at the Day of Death: Therefore, if Men have not been wise before Death, there is no Work, nor Wisdom, to be exercised in the Grave, whither every Man is hasting, *Eccles. 9. 10.* for there is no Age nor Sect exempted from Death, and after this, the Judgment. Which Word, as it imports Terroure to the Evil, so it contains Pleasure and Comfort to which the Good, are intitled who have made it the Business of their Lives to serve the Lord with a willing Mind, and a delightful, vigorous, active Spirit; and to these, Judgment is a Comfort; for it is a Word that signifies and contains Reward to all innocent, and pious, and ingenuous Souls, who have seen the Lord, and his Rewards, with the Eye of Faith and Hope; having a firm Confidence in him, who is the Antipast of Eternal Comforts to all that thus lay hold of him by Faith, which works in them all the Effects of Excellency: for their Goodness is the only thing that is to be valued, or that will do any body good in their latter end; therefore, now is the time, wherein
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every Man may make himself of this number ; that is, to be in the Rank of them whom God will account righteous. I pray God to grant every Man to be of this blessed number ; and there is no better way to work this happy Effect upon Men, than Humility ; for this makes Men to know themselves, and the Vanity and Uncertainty of their Lives. Moreover, Humility teaches the Knowledge of God, and makes Men to find out his Unsearchable Wisdom and Goodness, in some measure ; that is, as much as the Incumbrances of the Flesh will give them leave : for this Grace of Humility makes Men more fit for Society, than ever Nature framed them ; for being united by Christ, in joynt love with the Father, and the Holy Spirit, and himself together ; for these three in one have said, that Honour shall uphold the humble Spirit. And it was, Want of this Grace in the bright, Angelical Spirits, that God spared them not after they had committed their first Sin, but reserves them in Chains of Darknes, to the last great Day, *Jud. vers. 6.* where they will be surprised with amazing Terrours, because they did not regard the Command of their Maker, and did not consider that, before Honour goes Humility : And how can bold Man imagine that God should spare him, if he be found without this comely Garment of Lowliness ; for if those bright Spirits could not find such favour, let not vile Man be so presumptuous as to expect it, unless he cloath himself in this Habit, and then

address himself to his Maker, whose Goodness, finding of him so cloathed, will not reject nor refuse him, for Humility is always preferable to Happiness, Favour and Honour; therefore you see that it may be taken and re-assumed at every Man's pleasure; that is, if he embraces the former, the latter fails not to follow him close at his Heels. Moreover, Tranquility and Peace brings Happiness to every well-minded Man, and makes Afflictions seem less, and God's Blessings greater, and raises his Heart with Thankfulness for God's Mercies and Blessings bestowed upon him; particularly, for his being indued with a Soul and Spirit capable of enjoying Eternal Happiness; and whoever duly considers this, hath but little reason to complain, or to repine, because the Favour of Providence hath not placed him above the common Sphere; for as much as Heaven may be his Lot and Portion, what need hath he to complain that he hath no greater share of the Earth; for those that have it, oftentimes it hinders their Arrival at their most desirable and durable Home. Wherefore, seeing that Happiness consists in Tranquility and Peace of Mind, let no Man fail to be cloathed with it, for it is a Heavenly, Spiritual and Divine Thing; for it makes Men to be content in every State and Condition, and to kiss the very Dust and Ground, and to be pleased with the various Acts of Providence that befalls them; for this they are taught by the Heavenly, Divine Wisdom; for the Divine Spirit of God

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concurs with his excellent Will, who hath created
 Man to be immortal, and to be an Image of his
 own Eternity, *Wisd.* 2. 23 For the Maker of all
 Men made not Death, neither hath he any plea-
 sure in the Destruction of the Living, *Wisd.* 1.
 13. but Death came into the World through
 the Envy of the Devil, *Verf.* 24. and the Dis-
 obedience of wilful Men. Had it not been for
 this, we should have been like to so many Eunuch,
Gen. 5. 24. and have passed from Earth to Heaven,
 not by Death, but by Translation. But because
 that Man hath sinned, God hath sentenced him
 to dye, and return again to the Dust, out of
 which he was at first taken ; for it was Sin that
 made the first Gap, whereby Death entred into
 the World, for Death entred by Sin, and so
 Death entred upon all Men, for that all have
 sinned ; whereas, had Man continued as he was
 made, innocent, without Sin, he might have
 been what his Maker would have had him to
 be, immortal, and without Death ; but now,
 alas, the Decree is alter'd, and all Men must
 dye ; the oldest and the youngest, the wisest
 and the fairest, and the most honourable ; nay,
 and which is more, the most vertuous too, for
 none are exempted from Death ; for all Men
 have sinned, and therefore all Men must dye ;
 it is neither Riches, nor Honours, nor Profits,
 nor Pleasures, nor Favours, nor Friends, nor
 the most Noble of Birth, nor Titles, nor Place,
 that can excuse or retrieve any Man from Death,
 for Heaven's Decree is passed, All that sin must
 dye.

dye. There is no Appeal, to redeem any one Man from the Grave. Hence Death is called in Scripture, *The Way of all Flesh, and the Way of all the Earth*. All must go this way, though not at the same time, nor at the same Season, nor in the same manner; for some go suddenly, others by degrees, not one half of the World arrives to the natural Age of Man, Threescore Years and ten, *Psal. 90. 10.* and those that do, their Bodies become their Burthens, and their Years then but Labour and Sorrows. And thus *Man that is born of a Woman, is of few days, and full of trouble: He cometh up like a Flower, and is cut down, and never continueth in one state; he dyeth, and wasteth away; he giveth up the Ghost, and then, alas! where is he?* This is the startlingest and amazingst Question in the World; namely, *What will become of them after Death?* Some are ready to cry out, with the Hearthen, *I live in doubt, and I dye in fear, and I know not whither I am going.* But then there is another sort of Men, who live like Brutes, and hope that they shall dye like them too; perish, and come to nothing. But, O Man! Who art thou, that thou wouldst thus destroy the Temple of God? For thou hast an Immortal Soul within thee, and thou must live, whether thou wilt or no: Therefore do not miserably delude thy self, by thinking thou shalt vanish like to the Air; for, without Repentance, thou shalt find thy self alive in Eternal Flames, where thou canst never cease to be: Therefore, in time, learn
Christ

Christ better ; and be assured, that there is a Life after Death, unto which all shall rise ; some to go on the Right Hand, into endless Joy and Happiness ; and others on the Left Hand, into devouring Woe and Misery ; for they that have done Evil, and dye in their Sins, will be ever watched, and everlastingly tormented ; but they that dye in the Lord are, and shall for ever be blessed ; for so the Voice from Heaven bids St. *John* write, *Blessed are the Dead that dye in the Lord, from henceforth ; yea, saith the Spirit, they shall rest from their Labours, and their Works do follow them, Rev. 14. 13.* That St. *John* heard this Voice from Heaven, may be believed, without any Wonder, if we do but remember that he was a special Favourite of Heaven, for he is dignified with the Title of the Disciple whom Jesus loved, for he had the honour to be next his Master, and to lean on his Bosom ; a sign that he had a greater Privilege and Familiarity with him than ordinary. He also was one of the three that were admitted to Mount-*Tabor*, at the glorious Transfiguration of Christ ; where he saw his Face shine as the Sun, and his Rayment as white as the Light, *Mat. 17. 5, 9.* and where he heard a Voice out of the bright Cloud that overshadowed him and the rest, saying, *This is my beloved Son, in whom I am well pleased ; Hear ye him.* He was likewise the Person, to whose Care, Christ commended his Mother, the blessed Virgin *Mary* ; by his last Will and Testament, made upon the Cross, he appointed him

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to be her Guardian : Whereupon he took her to his own House, and made her a principal part of his Care and Charge, *Job. 19. 27.* he being then so greatly beloved of Christ, it is then no wonder that he had some Secret revealed unto him : Wherefore, he being in the Spirit, or a spiritual Rapture, he heard a Voice from Heaven, and therefore it ought to be greatly regarded ; for when Heaven speaks, it is fit then that the Earth should hear, for there never yet came any Voice from Heaven, but it concern'd the Men of the Earth to hear it. A Voice was heard from Heaven by *Moses*, on the Mount ; and it was to confirm the Law, and establish our Faith (that so wise and obedient Grace) in God, the Creator of all Men and Angels, and the Voice at the Transfiguration, which was heard by *St. Peter* and *St. John*, *2 Pet. 1. 18. Matth. 17. 2, 5.* was to confirm the blessed Gospel, and win us to the Obedience of Christ our Redeemer. And a Voice, or Sound, was heard by the Apostles from Heaven, on the Day of *Pentecost* ; and it was, to confirm our Faith in the Holy Ghost the Comforter. And a Voice was heard by *St. Peter*, in the Vision, *Act. 10. 13.* and it was, to confirm our Faith in the Holy Catholick Church. And the Voice in this Text, heard by *St. John* ; and it was, to confirm our Faith concerning the Life Everlasting, and the blessed Happiness of those that dye in the Lord. It was a sweet, comfortable, reviving Voice ; it makes amends for the sad Cry of that Voice we heard of *Isaiab.*
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chap. 40. 6. *All Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field; the Grass withereth, and the Flowers thereof fade away, because the Spirit of the Lord bloweth upon them: Surely the People is Grass: 1 Pet. 1. 24.* Whereas the Voice heard by *Isaiah* struck all the Living dead, the Voice heard by the Evangelist makes all the Dead in the Lord alive and blessed. This Voice confirms Christ's Promise, and does assure us of being blessed in the Life to come. He promises us, that if we believe him, and repent of our Sin, we shall have Life Eternal. This is the blessed Effect that we shall have, by hearing and obeying of his Voice; for we shall never come into Condemnation, but pass from Death to Everlasting Life. And, to assure us that he will be as good as his promise, he sent this Voice from Heaven, to tell us, that They that dye in the Lord shall live again, and be blessed for ever. This Heavenly Truth ought to be remembred, and therefore St. *John* was bidden by the Angel to commit it to Writing; *Write (saith the Angel) Blessed are the Dead that dye in the Fear of the Lord.* Therefore this is a Sentence worthy to be written by the Angel in Letters of Gold, never to be obliterated, but to remain legible to all succeeding Generations, that all may read and understand, and receive Comfort by it. How then dares the Papist to say, that the Evangelists and Apostles had no Command from God to write their Gospels and Epistles; but that they wrote them upon the

Intreaty

Intreaty of some Friends, or upon some immergent Occasions; when *St. Paul* saith, that *All Scripture is given by Inspiration of God*, *2 Tim. 3. 16. 1 Tim. 3. 13. 2 Tim. 1. 13. and 2. 2.* And *St. Peter*, that *Prophecies* (*1 Pet. 1. 19, 20, 21.*) *came not by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* And *St. John*, That the Voice commanded him to write, *Blessed are the Dead.* Now Blessing is a thing that every Man naturally desires and seeks after; but in determining what it is, and wherein it consists, there are great Disputes; some placing of it in Pleasure, and some in Honour; some in Riches, and some in Knowledge, and some in Vertues, which is the most commendable of all the rest. *St. Augustine's* Observation out of *Varro* is well known that there is between two and three hundred several Opinions concerning the Sovereign Good, in the Enjoyment of which, Blessedness consists: But amongst Christians, it is agreed upon, as an unquestionable Truth, that the Supream Good, which alone can make Men happy, is God, and that he may be enjoyed both here and hereafter; for the present Enjoyment of him here, is the Blessing of the Way, the Blessing of Experience, and the Comfort of Grace; but the future Enjoyment of him in the Life to come is termed, the Blessing of the Country, the Blessing of Fruition and Glory. As for the Blessings of this Life, they are so imperfect, that they are scarce to be termed Blessings, we being so encompassed
about

about with Sin and Temptations, Troubles and Sorrows; insomuch, that very few Men are truly happy before Death, for that is the Passage to a better Life, so that you may with joy go and see the place where the Lord lay; for as Flowers fade, and live again, so shall our Bodies, as Seed, revive and live with much Increase: So that these our Bodies will be much better qualified than they were before, in this Life; therefore their Faith is weak that do not firmly believe this, for we see that the Seeds of the Earth may evince us of the truth of it, for we see that their very Destruction is the chiefest Cause of their Continuance, so our Bodies will be after the Resurrection; they will be as swift as the Thoughts, and as light as the Air, and infinitely better qualified than ever they were before; as *Tertullian* speaks, As each Night is the last Days Funeral, so each Morning is a Type of the Resurrection. So that if you do but go into your Gardens at the Spring time of the Year, this also will testifie to you the truth of the Resurrection. For, as *Esay* saith, Chap. 26. 19. *Thy dead Men shall live, together with my dead Body shall they arise: Awake and sing ye that dwell in Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast up her Dead.* Why then should Death be such an amazing thing as it is to the greater part of Mankind? Is it because it is become stingless, in that we are certainly to rise again? No sure, this cannot be the reason; but it is rather for want of the Belief of this, that

that puts Men into such a Hurry and Amazement in all things ; especially, when they come to dye, as if then they were lost for ever. If these be their Thoughts, it is a Delusion, for it is far otherwise ; for as our Lord Christ is undoubtedly risen, so shall all and every Man rise again at the last Day. Who then have any reason to call Death an Enemy, and a terrible thing, seeing that it puts an end to Sorrow, and ensures us of a better, and a certain, and a more durable Being ? Surely then, those that are of this dejected Opinion, must be made up of nothing but meer Nature, and quite void of Grace ; for otherwise they would not suffer themselves thus to be deluded, and so dye quite heartless, and without Hope, as it were ; and so do not look upon it as it, really it is, a Rest from their Labour, and a Repose from Trouble, and an Entrance into Blessedness. But if this be so, say some, that the Dead are the only Blessed, Why do not we dye, that we may enjoy this Blessedness too ? Like as to *Scipio*, hearing of his Father tell of those Glories that every devout, pious Soul enjoys, in Eternity, or Immortality, said, Why do I tarry thus long upon Earth ? Why do I not hasten to dye ? No ; Death is to be waited for, not hastned ; therefore every Person ought to follow the Example of holy *Job*, who said, *All the days of my appointed time will I wait, until my Change comes, Job 14 14.* Let no Man then, with *Achitophel*, presume to hasten his Death, to avoid Shame, or to fly the

Terrorours

Terrours of a guilty Conscience, with *Judas*;
 or to prevent an intended Villany, with *Pelagia*;
 or to be thought valorous, with *Rasis*; or to
 gain Immortality, with *Cato Ulicensis*, and some
 others; who hearing of the Immortality of the
 Soul, made away themselves, to go the sooner
 to that Immortality. They that hasten their
 Death and Dissolution, to prevent Nature, are
 guilty of Self-murder, and die in their Sins,
 and therefore are hopeless, and lost for ever;
 for Self-murder is a crying and most damnable
 Sin, and dangerously sad is the Case of all such
 unhappy and unwise, mis-lead Persons: For it
 is not said, *Blessed are all that die*; no, it is far
 otherwise; for they that die in their Sins shall
 lose the Vision and Fruition of God Almighty,
 and the Society of Angels and Saints, the Joy
 and Pleasure of Heaven, and shall be cast into
 Hell, the place of Darkness and Torments, and
 will remain there to suffer unquenchable Flames,
 and an ever-dying Worm; that is to say, the
 perpetual Guilt of a tormenting Conscience, be-
 ing bound in Chains of Misery, and conversing
 with Devils; weeping, and howling, and gnash-
 ing of Teeth to all Eternity: But *Blessed are the
 Dead that die in the Lord*. And if the Dead are
 blessed, then it follows, that they are in Being;
 for that which hath no Being, hath no Property;
 but the Dead have their Property; namely, that
They are blessed; for so our Saviour saith, that his
 Father was the God of *Abraham, Isaac and Ja-
 cob*; *My Father* (saith he) *is the God of the Living,*
U
and

and not of the Dead, as dead, but as living with him, *Matth. 22. 32. Exod. 3. 6.* So that by this our Saviour proveth, that the Soul, which is the better part of a Man, is alive, and in some blessed place ; therefore they must needs be alive. Again, *Dead they are to the World, but alive to God ; for all live to him, Luk. 20. 38.* And hence we may gather something that may affirm and verify that Saying of the Apostle, *Death is swallowed up in Victory, through Christ our Lord :* For being there can be no Felicity where Death hath Victory, the Dead being blessed, shews that they have gotten the Conquest and Victory over Death ; *Therefore Thanks be to God, &c. through Jesus Christ our Lord, 1 Cor. 15. 5, 7.* Death is an Intermission only, no loss ; for there shall come a Day of Restitution, and then those Eyes shall enjoy their former Light. Therefore, O Lord, open the Eyes of our Souls, that we may believe ; and make us good, that we may imitate the ancient Christians, whose Religion was above Nature, but not against it : She may exceed, we confess, but not contradict our Senses ; for do but give heed to what the Angel said, *Matth. 28. 6. Come, see the place where the Lord lay :* (For that happy Spirit joyns God's Word and our Senses together, and that to the Proof of a Divine Conclusion ;) *He is not here, he is risen :* Come, see his Absence in the Grave ; for it is the same God of Peace, who is the Author both of our Faith and Sight ; for the Powers of the Graves are shaken, and now Death it self is be-

come

come mortal : Therefore there is no greater Injury to the Power of God, than not to know his Power, who is all Power and Wisdom, Strength and Holiness ; who was not younger at the Beginning, nor elder at the Latter End, *Habak. 1. 12. and 3. 6.* And as his Almighty Power made the World at the first out of nothing, so he can, by and with the same Power, raise and revive all and every Creature, even all Flesh, which have been for so many thousands of Years reduced to Dust and Ashes ; for even to a Humane Eye it seems illegible, but withal, enlightned by Faith, it looks much more possible and easie for the Almighty Power and Goodness for to raise it to Life out of something, although but Dust, than to make it at first out of nothing, even no material Matter ; but to an Almighty Omnipotence it is both equally alike easie : Of this you have had a thousand Instances to demonstrate it, even in God's making of the least Atoms, as well as by creating of the most powerful Angels ; and even the Direction of our Thoughts is as much a Miracle, as the protecting and guiding of the greatest Monarch upon the Earth ; *For even the Hairs of our Heads are all numbred, Mat. 10. 30.* and a Sparrow is not made without an Almighty Arm (*Mat. 10. 29.*) no more than an Unicorn, or an Elephant : Who then is he that dares to distrust the Resurrection of the Dead ? For let him but consider the Corn on which his wasting, fading Carcase feeds, and that will attest the Truth of this, for indeed it is a Resem-

blance of it ; for, as that is thrown into the
 Ground, and dies before it can revive, so must
 our Bodies die before they can revive, and be
 raised to Eternal Life ; for God, who is the Au-
 thor and Being, Spring and Centre of every liv-
 ing Soul, and of every winged Foul, and creep-
 ing Beast, is the Centre of every individual Being,
 who filleth all things, and establissheth all places,
 and can and will do whatsoever he pleases, and
 thinks fit to be done in his unsearchable Wis-
 dom ; for he can do that which seems impos-
 sible to the Eye of Sense to be done, for God is
 the Author of all Felicity and Happiness, and
 brings to light things that are past finding out,
 and discovers hidden Mysteries ; for he, the
 great *Jehovah*, is the Being of all Beings, and
 there is no good thing but what comes from him,
 and is by his Appointment and Institution. Let
 us then raise our Thoughts in the Admiration of
 his wonderful Majesty, and endeavour to know
 him aright, and as far as we are capable ; be-
 cause he that knows not the Might of his Crea-
 tor must needs rob him of that Glory which is
 due to him from all his Creatures ; who will give
 his faithful Servants, and victorious Martyrs a
 great Share in the Celestial Blessings of the highest
 Heavens, and bedeck their Crowns with infinite
 rich and valuâble Jewels, for Martyrs are thought
 to be most in the favour of God ; yet all other
 true Believers will certainly have Crowns, and
 proportionable Shares of Glory as well as they :
 Therefore all that die in the Faith and Fear of
 God

God may be said to die in the favour of the Lord, and so consequently, justly hope for durable Happiness, and shall be received unto everlasting Glory, because that they die willingly and chearfully, resigning their Souls and Spirits into the Hands of God that gave to them both their Bodies, and Souls, and Spirits : And they do likewise freely part with the World, and resign themselves patiently into the Hands of the Lord, and die even in the Act of Contrition, and immediately thinking on the bitter Sufferings of the Lord, as *St. Austin* is said to do, breathing out his last Gasps with a deep Sigh, and hearty Sorrow for his Sins. Let us all then endeavour to die devoutly, calling upon the Lord for Mercy and Forgiveness of our selves and all other People, for Christ is the common Saviour of us all. Let us then beg Charity for all the World, and likewise forgive all the World, after the Example of our great Master Christ, and his first Martyr *St. Stephen*, *Act. 7. 60.* that having thus made our Peace with God and the World, we may likewise have Peace in our own Consciences, that we may depart this Life with a full Resignation of our Wills to the Will of God, with Repentance and Faith, Prayer and Charity, Peace and Comfort ; for this is the only way to die in the Lord, and to be concluded eternally happy. But in order to this, we must resolve to live in the Lord first ; for if we do not first live in the Lord, we are not likely to die in him ; for let no Man dare to presume to live the Life of the Wicked, and

then think to be saved with *Balaam's* Wish ; *Let me die the Death of the Righteous, and let my last End be like his*, though they have taken no Care to live the Life of the Righteous : Surely this is a great Presumption. Let no Man then so miserably deceive himself, as thus to cheat himself of Eternal Happiness ; for whosoever expects Eternal Happiness must of necessity live the Life of the Righteous, or else he cannot attain it. Let us then live in the Faith and Fear of God, in Repentance and Obedience, Piety and Devotion, Love and Charity ; so shall we die in the Lord, and our End will be blessed ; for blessed is both the Life and Death of the Just and Righteous ; *Yea, from henceforth, saith the Spirit*, even from their Deaths ; which denotes when their Blessedness begins, even at that time when their Souls are taken from their Bodies ; for Death puts an end to all Sins and Sorrows, Terrours and Pains, Weakness of Bodies, and Indispositions and Corruptions of Minds and Manners : And thus we no sooner lose a Life of Trouble, but we find a Life of Peace and Comfort, where God will give a Reward of unexpressible Happiness to his Servants, to the Saints, and to all that love, and fear, and reverence his Name, both small and great ; for the great *Jehovah*, whose Almighty Eye of Providence can dart it self into the most secret and remote parts of the whole Universe, does also dart it self into the most secret Thoughts of all Hearts, and discerns the Good and Upright, to reward them ; and the
Evil,

Evil, to punish them ; and then, especially at the instant of Death, they begin to reap their Rewards ; for they no sooner finish their Faith on Earth, but they receive Fruition in Heaven, and their Souls are carried, like poor *Lazarus's*, rich in Faith, into *Abraham's Bosom*, *Luk. 16. 22.* And the same Day that the penitent Thief expired on the Cross, the self-same Day was he with Christ in *Paradise*, *Luk. 23. 43.* So also pious Souls, as soon as they are absent from the Body, they are quickly present with the Lord, *2 Cor. 5. 8.* for this we are assured, both by the Voice from Heaven, and by the Spirit of God. Let us not then be like to Heathens and Hereticks, to either deny or doubt the Immortality of the Soul, *Luk. 9. 25.* and *12. 4.* *Mat. 10. 28.* and the Resurrection of the Body, and the Blessedness of the Dead, because that they know no better ; for they cannot fancy it to be, because that they would not have it to be, their guilty Consciences telling them, that if such things be, it will be very ill with them (if such things be) as they really are, that intollerable will their Condition be when they shall find themselves awakned in the midst of a burning Misery, and always live in tormenting Flames. Let then the Sense that we have of this create in us a penitent Heart, and a Godly Sorrow, that these Miseries may not be our Lot ; but let us so live, that our Death may be pretious in the sight of the Lord, *Psal. 116. 13.* that we may not fail of our Hope and Expectation of Happiness, but may enjoy the Hope and Crown of Righteous-

ness which is reserved in Heaven for those that dye in the Lord, where all Tears shall be wiped from their Eyes, and Death shall be an Entrance into Happiness; for whosoever hath sown Righteousness shall then reap Mercy; for our Works of Piety are not so much beneficial to God, as they are advantageous to our own Souls; for who can give any thing to him, from whom all things proceed; for what Man alive is there that can merit a Reward, for we are poor Creatures, and cannot possibly oblige our great Creator, for the best that we can do is but to be unprofitable Creatures; and although God will reward our Works and Labours that proceed of Love, yet it is not for that they can merit any thing as at God's Hands, but for his mere Mercy and Compassion sake, because he delights to be gracious, and it is his Gift that is Eternal Life, for the Glories of Heaven are not gotten by good Works only; For who can merit any thing? But it is God's Grace and Mercy alone, in that God is pleased, through Christ, to accept and reward them: And though they do not merit the Reward of Eternal Life, yet they are required by God, as the Means and Way to obtain it, God having promised to accept of them, and reward us for them; and therefore we are greatly engaged and encouraged to perform them, because they are the End of our Justification, for we are justified by Christ; that is, if we are zealous in performing of good Works, and walking in Newness of Life; for this is the only way to obtain

obtain a Crown of Righteousness in the World to come, and good Works are a Sign and Evidence of a true saving Faith. Wherefore, seeing that we cannot attain Salvation without Obedience and good Works, we cannot well imagine any thing less than the doing of them; for true Faith can be no more without good Works, than the Sun without Light, or the Fire without Heat: Whosoever then is wise will let his Faith so shine by his good Works, that Men may glorify God in his behalf, *Matth. 5. 16.* for all that sow Righteousness shall be sure to reap Mercy, and a sure Reward, *Prov. 15. 5. and 12. 5.* for no Man ever served God in vain; for Satan himself confessed, that *Job* did not serve God for naught, *Job 1. 4.* Wherefore, Works are put for Fruits, and rewards Martyrs for their Sufferings, and Saints and holy Men for their good Actions; for every good Work shall certainly be rewarded in the Kingdom of Heaven. Wherefore let us all diligently labour for the Knowledge, and Fear, and Love of God, and earnestly strive to resist all Temptations to Sin, that we may crucify those Sins which crucified Christ, and overcome our spiritual Enemies; for this will prevent us from suffering Affliction, and enable us chearfully to bear the Cross; for this Life is a Succession of Labour, and we must earnestly strive against Sin, and then at Death we shall rest from our Labours, and suffer nothing, only do something; that is, we shall not cease, neither Day nor Night, from giving Praises to God,

God, and saying, *Holy, holy, holy Lord God of Sabaoth ; for Heaven and Earth are full of the Majesty of thy Glory ; for thou ever wast, and art, and art to come ; Glory be to thee, Glory be to thee : Even so Father let us for ever praise and adore thee, that we may all reap the Fruit of thy Mercy, World without end. Amen.*

Sect. 2. An Exhortation to Humility ; shewing the blessed Effects thereof, and the evil Consequences of Pride and Arrogancy, with Persuasions to cleave to, and embrace the one, and to fly and forsake the other.

1. **B**UT then all that would inhabit the Regions of Bliss and Happiness above, must beg of God to give them Calmness of Spirit in all the Transactions of their Lives ; and how great soever they may be in the Eye of this World, they must needs be little in their own ; that is, be humble and lowly, discreet and reserved, chaste and innocently pure, free from Pride and Vain-Glory, and not be like to those who adventure to take up Arms upon Trust, although they perish for it upon Credit ; but be sure you cloath your selves with that commendable Vertue, Piety towards God, and Charity towards Men, that ye may always honour, reverence and respect God's Holy Name, and worship and serve him Night and Day ; and that, according to ancient Antiquity,

Antiquity, looking towards the East and the Altar ; and that for the same reason too as it was formerly done, because that Christ our Saviour was there born : And if you thus begin to remember your Creator in the days of your Youth, and devote your Strength to him, your First-Fruits being holy, your whole Race will be happy, and your End Everlasting Life, and your Souls shall never enter into any dark Habitations, for the various Instances of the Divine Wisdom shall secure you from that unhappy and fatal Misery, for God alone is the Author of the Happiness of all Men, for His Majesty is the Centre and Spring, Beginning and Cause of all immortal Souls, and makes them wise to consider the Cause of their Being and Existences. May therefore all and every Man give great heed to all the Counsel of the Divine Wisdom of God, whose infinite Power and Goodness was shewed in making of the smallest Worm, as well as breathing into Man the Breath of Life ; so good, so wise, and so great a God is our God, who, as you have heard, is the immediate Cause of the present State and Condition of every Man. This must needs be the best Comfort, and greatest Joy imaginable to the Soul of every Creature, to think that God is the Spring and chief Cause of its Being, that brings such great Joy to their Souls, for the Almighty does not willingly grieve the Children of Men ; but when God is pleased to lay his Afflictions upon us, it is on purpose to make us to run the faster to do his Will, because that he

sees

sees that it spurs us on to that which is good, yet
 God sets his Heart upon us to deliver us from all
 Afflictions that are not profitable for us, and
 wisely disciplines us to guide us in the right way
 to Heaven ; for Christ did bleed for us here on
 Earth, and for ever liveth in Heaven to plead
 for us, for he went to Heaven on purpose to
 make Intercession for us. And that we may re-
 ceive the Benefit of this thy Intercession, we beg
 of thee, O God, to give us thy Grace, to conti-
 nually assist our Spirits, that we may continual-
 ly exercise that which is pleasing in thy Sight :
 Wherefore we beg of thee to give us inward As-
 sistances of thy good Spirit, that it may not for-
 sake us to the last of our Days, but may conduct
 us safe to our Latter End. Oh thou that hast
 taught us, that Death is the Beginning of our
 chiefest Joy and Glory, assist us continually in
 our Way to this happy End, that we may still
 address our selves to Christ ; for the best, in Faith,
 do come to Christ with the greatest Humility ;
 and the most considerate Men will never mur-
 mure nor repine for any Sicknes or Affliction
 that befalls them, for thereby many are brought
 to Obedience ; for our Lord is ready to do all
 things that is best for the Good of Men, and will
 keep our Names from soyl, as well as our Bo-
 dies from harm, for the Will of God, and his
 Command is sufficient for the Creation of the
 whole World, for every thing is seizable for God
 to do, for there is no Infirmary in him, but in
 him all Power, and Strength, and Wisdom does
 consist,

consist, for God's Power is able to verifie the holy Scriptures, for he is no less strong than pure, and he would have us also to be as pure as Purity can make us; for God is wonderful in Goodness, who commands it in all his Creatures, and will enable Men to be such if they earnestly endeavour it; for the more good Men are, the more they admire the Goodness and Mercy of God; for because that the Angels are nearer to God, the readier they are to admire his Goodness: Wherefore the Greatness of Men ought not to exalt them in Spirit; wherefore to be high in Place, and yet to think low and mean of ones self, is greatly esteemed in the sight of God; for the more Apprehension Men have of their distance from him, and Unworthiness to approach near him, the more pleased God is to think them worthy; for the Life of Piety does breath in the humble-minded Men, for God is pleased to make them honourable; for God, who did make all things out of nothing, of no pre-existent Matter, he only said. *Let it be*, and it presently came, *Gen. 1. 3. 2 Cor. 4. 6.* for God is the Maker and Governor of Angels, and every Order of them. Let us then observe every Word of God that he hath revealed to us, that so we may do his Will, to the Salvation of our Souls, and then we shall obey our holy Mother, the Church of Christ, which is far better than sacrificing, or grinding of our Brethren, which would hinder our Entrance into Heaven; but let Vertue be our chiefest Behaviour, and then Innocency

cency will over-spread all our Actions : And let us as well follow and imitate our Lord, as remember him ; for if we remember him only, and do not obey him, it will but little avail us ; for we all know that Christ is not our Life only, but our true Way to Life by Faith also, for in him we all here walk towards Heaven. Let us not then stumble at any ones bad Actions, so as to slack our Pace, nor fall flat down at the beholding of any vile Example, and so grow lame by Impatience ; for this would be to wage War against our selves, and our Passions would become Engines to assault us, and sometimes prevail against us by Love, and another while by Fear, and afterwards by Hatred ; and thus we are apt to be bribed by our Affections, and so they become Traytors to our Souls ; but this is because we are naturally blind, and we want a better Light : Surely this is our Poverty, the want of true Humility and Sincerity : As if it were saucy to be good, or ill Manners that our Innocency should be thought to reprove our Betters ; for *St. Paul* saith, that Men may deny God in their Works, although their Tongues be never so silent ; and it is as plain in Holy Writ, that bad Doctrine is Fornication, although the False Prophet be ever so chaste : And if you will give your self up to his Conduct, then you shall here discern a Church, there a Shrine, yonder a Synagogue : In this place you may see Christ worshipped ; go on, you may hear him questioned ; and in the next Street blasphemed. What great

great cause then have Men to pray to have these things rectified ; and that their Eyes may be opened, that they may discern betwixt false Doctrine and true, and adhere to the Good, and eschew the Evil ? For these, and such like, are they that would change the Body of Christ, and set up Fables, and remove the Morning and Evening-Sacrifice, *Dan. 9. 21. and 12. 11.* which is so well pleasing to the Lord : And then, they think it easie to dispute themselves innocent, although they are as little able to unhallow others that are firm in the true Faith of Christ, as they are to sanctifie themselves, till they have repented, and begged God's Pardon for Teaching of False Doctrine, and seducing of the People to that which is not good. From such, my Brethren, let us turn away, and be fore-armed and fortified with better Principles ; for these are they which do not only promote the Worship of a false God, but set up the false Worship of the true One ; not the Adoration of Images themselves, but of God in those Images. There is no Arch-flattering Sophister so impudent, as to deny *Aaron's Calf* to have been an Idol, and yet that in this Similitude the People did worship to the God of *Israel* ; for the Text saith, *These are thy Gods that brought thee out of Egypt, Exod. 32. 4. Thy God,* that is, The Similitude of thy God ; for the People could not be so senseless and stupid, as to think that the Image could bring them up, for that were to make the Power of the Calf older than the Calf it self ; or as much as to say,

that

that the Idol brought them up forty Days before it was made : The *Jews* knew well that it was the God of *Abraham* that had destroyed their Enemies, and overwhelmed *Pharaoh* and all his Host in the Sea ; but the *Jews*, by their Molten Calf, did forget God, and the Father, with the Son, that had delivered them from so great a Bondage ; nay, and had redeemed their Souls also from so great a Death ; for to offend God, is not to remember him, for we (*all*) know that our Sins are our Forgetfulness : and so also, to serve God contrary to his express Commands, is not to worship, but forget, or rather offend him. It follows then, that they worshipped not an *Egyptian* God, but the God of Heaven in an *Egyptian* and Idolatrous manner : They adored not the Idol it self, but God in the Idol ; for, to make this appear, hear *Aaron's* Proclamation, *Exod. 32. 5. To Morrow is a Feast to Jehovah*, which is God's own peculiar Name, and not commendable to any other (as all learned Men say.) So then, if it were a Feast to the Lord, it could not be a Feast to the Idol too : But you see how severely God punished it ; so that had not *Moses* (the Beloved of God) stood in the Gap to pray for them, they had all been destroyed. Surely then the Arch-flatterers of *Rome* are no Immitators of *Moses* ; for they seek to have Men destroyed, and cast them out as Hereticks, although more in God's Favour than themselves ; they are not of his meek and peaceable Spirit ; they possess Men's Minds with

Forgery,

Forgery, that they may hate us, to prevent others Knowledge of us ; that they may learn to detest and abhor us before they know us.

2. But let us consider that it is not their Crimes that can make us innocent : But let us live as innocent as Angels, that our strict, upright Carriage may teach how pure our Doctrine is, and study to turn each place into a Temple, and our Example into a Sermon, for this is alone the way to adorn our Doctrine, which *St. Paul* compares to the Lilly; and then it will remain still sweet, if our Lives be kept white and innocent ; for this would so clear our Doctrine, if we give no Offence by our bad Lives ; for nothing is so powerful and convincing as an inoffensive Conversation. And, for our comfort, I dare aver, that the Sun, in all her Travels, sees not better Christians than those of the Church of *England*, that most Catholick Society of Men, who are both good Christians and good Subjects; though *Bellarmin* could proclaim openly, that with the Romans there are some wicked, but not one good amongst the Protestants. Indeed an Answer to this would make one smile: Let it suffice the Jesuit, that we now know his Faith by his Charity. Look if these be not they that sell their Tongues to tell Lies (as saith the Prophet *Isaiah*, and *Jer. 27. 10. Hab. 2. 18, Ps. 12. 2.*) and are content to blemish and stain so true a part of the Catholick Church as the Church of *England* is ; and not only so, but to tear her Garments too, so they may but keep themselves whole. Neither are they much unlike to those whom *St. Cyprian*

speaks of in his second Epistle ; *They grow rich for spight ; and board up the Fruits of the Earth, not so much that they may feed themselves, as to starve others.* And so they are in love with this Art of Sinning, and think it no less than great Commendations to be so accounted impious ; as if the Scorn of a Mothers Authority were not as well rebellious as to impair a Father's Honour, because *Reuben* was so impious as to do so. Let it forwarn you from so doing ; for otherwise you will stain the Beauty of the Church, which hath, like to the Eagle, renewed her Strength ; for she is very ancient for Antiquity, yet young in Beauty, and hath worn out the Wrinkles of Errour and Corruption, for she is new again, and become primitive : A Church become so famous for her Faith, that Foreign Parts intreat her Communion ; for many ancient, and wise, and learned Fathers have ingenuously confessed , that no Church comes nearer to the First than this of ours ; and they that do even envy her Felicity, do praise her Moderation and harmonious Actions. *Bucer's* Words may deserve your Attention ; they are in his Discourse upon the Common-Prayer-Book, written at the Intreaty of Archbishop *Crammer* : *So soon, saith he, as I understood the English Liturgy, I gave thanks to God, by whose Grace your Ceremonies are become so purely performed ; for there I found nothing but either that which is borrowed from the Word of God, or, at least, what did not oppose it, if it be taken in a fair Construction.* Shall our Church gain such Respect from Strangers, and

and shall we hear her own Sons offend her ? Are
 they within the Curtains of her own Tents that
 neglect her Rites, and then scoff at her de-
 cent, commendable Customs ? Surely this is a
 scandal in a high degree, yet it offends those that
 are weak in the Church, and is ready to make
 them suspect the Doctrine it self, to see our Rites
 called in question : It abuses the Good that
 is obedient, and makes some imagine, that their
 Conscience is nothing else but a Time-serving
 policy : It hinders the Strong too, and consumes
 their time to re-call a willing Son, which should
 be spent to gain a Foreign Enemy. But I see that
 it is with the Church, as with our Saviour ; He is
 neglected at home, and yet Wise Men from the
 East come to worship, reverence and adore him,
 Mat. 2. 2. And with our Liturgies it is, sure, as it was
 with the Prophets Works, and their Persons ; they
 are not without Honour, but in their own Coun-
 try, and amongst their own Kind, as our Lord him-
 self saith : And thus we wound our own selves, and
 destroy our Spectators Goodness. Hear and re-
 gard this, ye Rulers of the People, whose Actions
 are as commanding as your Authority ; who,
 for reason of your Eminency of Place, have as
 many to imitate you, as to obey you : Let this
 bring you into Innocency ; ponder hence the
 weight of your Accounts, for their Transgres-
 sions are begotten by your Example ; for other
 men's Sins, that are committed by your ill Ex-
 ample, will increase your Account : Therefore
 know what is lawful, what is decent, what is

commendable, and worthy of Praise ; and if there be any Vertue, think of these things, *Phil.* 4. 8. for our Actions must not be only lawful, but expedient too ; for he that does no more than he is bound, is rather weary than good, and has learnt only false Dishonesty, how, by keeping of the Kingdom's Laws, they may abuse her People, as saith *Palions* the accute Civilian. That *Pagan* could distinguish betwixt strict Law and Honesty. In Rigour things may be done which yet are neither desent in the Actors themselves, nor expedient for the Commonwealth. And it is thus in the Church too ; Many things hath God left in their own Indifferency, he hath therefore not forbidden them, because they may be oftentimes done with Safety : In such Cases God hath left it in the power of the Civil Magistrates, as Discretion shall guide them, and according to the Customs and Rights of the Country : For you may see *St. Paul's* own Practise who could both eat at *Corinth*, and abstain at *Jerusalem*. And *St. Ambrose* follows him ; On Saturday, saith he, *I eat at Milan, because it is there the Custom ; but I fast at Rome, for that great City doth use another Ceremony.* So *Monica* (*St. Augustine's* pious Mother) on Saturday did fast at *Africa*, and yet did still eat at *Milan*, as you may see in the same Epistle. Let us not then break Communion with our Church for every Fancie that is ready to prevail with us, that the Gods Peace and Truth may be with us, the Blessing of Truth upon our Faith, and Peace upon our Conscience

sciences, that we may be like the brave Worthies of old, who forgave their Enemies, and prayed for their Persecutors; and let the same Mind be in you; so shall you here perform what was here enjoyned, and never give Scandal to the Church it self, nor yet Offence to your own Opinion; for every one ought to be fully persuaded and satisfied in his own Mind, *Colos. 1. 9.* for the whole Church was taught to yield in things indifferent, that she might gain in Faith; for it was a Canon in that first Council, *Act. 15.* that they must abstain from Blood, and things strangled; but it was only to make the *Jews* accept of their Faith, because that the Disciples embraced their Manners: Besides, at *Corinth*, and at other places, they did it not at the same time, but only under that Jurisdiction. What equal Eyes hence descryes not the Christian Course of our first Reformation? For then we had to deal neither with *Jews* nor *Gentiles*, but with a Church so corrupted, that it was not more a Church than a Corruption; it was indeed so foully blemished, and so mortally deformed, till the Reformation cleansed it, that, had we not revolted from it, we had still lain in the Dark; but yet we own, at least, so much to *Rome's* Votaries, as the first Church did to the *Jews*: What Marvel then if we reform, and so use part of her Liturgies? Therefore we may keep *Romes* Indifferences if we leave her Opinions; for though the Body of her Faith be sullied or sick, yet may her Garments

be comely ; and although she be dead in her Cloaths, yet her Cloaths may not be infected and though we are bound to fight with our Oppressors, yet we may not with Safety offend them, for we lose the Field if we utterly destroy them: Pray for them, and pity them we must, because it is our Lord's Command ; but we must not rejoyce in their Eternal Ruin, because their Souls, before they had defaced them, were a Particle of the Divinity, and precious in the sight of God. Wherefore Innocency must guide our Lives, and Charity our Courage, and the End of our War must tend to Peace, that we may be all gathered under the sure Mercies of God. Let us all then endeavour to be firm in Faith, that we may have Peace with all Men, and then we shall not give any just Offence in unlawful things, but our Conversation will be still found sound and spotless, and our whole Carriage will abound with Charity, that they who will needs be without the Church, may also be without Apology too.

Sect. 3. An Advice to seek earnestly the Kingdom of God, by an exact and sincere Life, and an entire Resignation to his Holy Will.

1. **L**et us then open our Mouths, that we may be fed from Heaven, that we may prevent Death from swallowing us, till we are prepared

prepared to meet it as a Friend, that we may be saved according to the Will of God, and may for ever praise him with his holy Angels in Heaven ; for if thus we would do, it were easie to bring our Souls thither ; and not only our own Souls, but also promote the Salvation of all Christians ; for God would not have any to perish, but would have all to come to the Knowledge of the Truth : I trust we shall have Grace to believe him ; for he saith, *Do this, and thou shalt live*, Luk. 10. 28. But he that created thee without thee, doth not save thee without thee, or whether thou wilt or no ; but thou must seek, and then thou shalt find ; for every Christian Soul that seeks sincerely, never fails of finding, for Christ died to redeem every penitent Soul in the whole World, for it is God himself that tells us so ; *I will not the Death of a Sinner*, saith our loving Creator, Ezek. 18, 32. And will we not suffer him to have his Holy Will, for the Matter concerns our Salvation ! Indeed, God's Goodness and Power can save us, as he made the Heavens without our Knowledge, but his Promises depend on Man's Obedience, for this is the Condition of our Salvation ; for the Rule of God's Will is our Obedience, and if we break the Condition, we justly forfeit our Privileges that God hath given us, and we cannot look upon the Lamb of God, that takes away the Sins of the World, with such Chearfulness as otherwise we might do ; for if we perform not the Condition, how can we expect to reap the Reward,

i. e. the Satisfaction that Christ hath made for our Sins, and for the Sins of all the repenting Souls in the whole World ; for God freely sets open the Gates of his Kingdom to all that embrace Grace, and is ready to distil it into them ; insomuch that all and every one may be saved that does not neglect or despise the Grace of God ; for our Saviour invites all to Repentance and Amendment of Life, that they may, in his due time, be received into Glory, and be satisfied with that joyful Feast of his Heavenly Kingdom, for the Almighty Father invites us thither by no less a Messenger than his blessed Son ; who tells us, in his Father's Name, that the King his Father hath prepared Room and Meat enough for us, and the Angels will be glad to see us at their Lord's House, and there will be a great Jubilee in Heaven at our coming thither : Why then will we not prepare our selves to go to his Glorious Kingdom, where there is endless Joy, and blisful Happiness for you ? See that all Men are invited freely to enter into it ; how is it then, that there are some amongst us that say, that there is Room but for some few ? For there is a new Device amongst Men, who entertain an Opinion, that God hath made Multitudes of Men to destroy them. Is this the Royal Word of a King ? No sure ; this is not consistent with his Mercy ; for that freely offers sufficient Grace to all, and all that will, may freely receive it, because it is his Mercy ; for there is no Odds in God's Grace, but in the

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Men that abuse it to their own Destruction, and so draw Death upon themselves by extinguishing of God's Grace in their Hearts ; for he that had least of it had a Spark at least ; which, if it had been improved, had brought Salvation to his Soul ; for there was never any Man so desperately wicked, but he felt the Holy Spirit of God glowing in his Heart at some time or other ; and if he had improved it, it would have turned into a Flame, to have lighted him into the Kingdom of God ; and have guided him even to the highest Heavens. Let us then have all a special Care that we quench not the Holy Spirit of God that is within us, *Eph. 4. 30. 1 Thes. 5. 19.* for if we should contemn or neglect God's Grace, we utterly deprive our selves of Heaven ; for hear the Voice of God, *Thy Salvation is wrought by me, but thou wouldst not embrace it, therefore thy Destruction is willed by thy self.* For if Men take away God's Free Grace, farewell Heaven ; and take away Man's Free Will, and farewell all Endeavours : And then what can the Day of Judgment prove to us, but a Day of Sorrow and Amazement ; because it is in Man's Power, by God's Grace, to qualifie himself for a favourable Entertainment in that great Sentence ? But then there is another absurd Device amongst some, *i.e.* That our Saviour should weep over the *Jews* as Man, and ridicule them as God ; himself having decreed their Destruction from Eternity. This is a most horrid and prophane Device ; for this would put a Scandal upon our Lord, who hath
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made no such Decree, but willeth the Happiness of every Man. But let all wise Men flee from this fancied Decree of Eternal Designment to utter Ruin, without Men persist in an impenitent State ; for this horrid Opinion may sleep for evermore ; for far be it from any pious Christians to think, that the holy Council of Heaven should make any such Decree ; for the Holy Ghost saith, *Say not when you have sinned, that God tempted you to sin*, Jam. 1. 13. for God forbid that any Man should say, that God erriced him to disobey his Will, and then condemn him for so doing.

2. For what other thing were this, but to think that Injustice were in him, to condemn any Man for that which he could not help ? But God forbid that any Man should presume thus to think ; for no Man is, of absolute necessity, the Child of Darkness so as, by God's Grace, he may not avoid it ; for if any should thus think, it were laying the Burthen of our Sins on his Shoulders, and the Guilt of them at his everlasting Doors, *Psal. 24. 7.* But let us cast our Eyes back upon the Mercy of God, and we shall see that it is far otherwise ; for he hath endeavoured to win us to himself by all the Charms of his Love, and hath given us all the Ways and Means of Eternal Salvation, even the Life of his dear Son. Let us then fall upon our Faces, and give Glory unto God, and say unto him, O Lord our God, to thee belongs Mercy and Forgiveness, though we have rebelled against thee (*Dan. 9. 7, 8, 9.*)

7, 8, 9.) but unto us Shame and Confusion of Face : for we have offended and dealt wickedly, as our Fore-Fathers have done ; but thou art the God of Mercy, and willest not the Death of a Sinner, neither canst thou hate any thing but Sin, and what thou hatest is alone for the sake of Sin, because it is contrary to thy Purity ; for, at the first, Sin was an Intruder into the World, and had not where to lay its Head ; but it came in by *Adam's* Errour, in making choice of the wrong Tree, and thereby he debarred himself (without God's Infinite and eternal Mercy) of Eternal Life ; for God Almighty hath made a solemn Protestation, that he would have all Men to be saved. Who then is so impious, and horridly wicked and blasphemous, as to charge him with Infidelity and Injustice ? As if the Judge of all the World should delight to see Men sin, and yet punish them for so doing. Surely this is a new Tragedy in the World, that God, who made it, and all things in it, by a Word, *Let it be*, *Gen. 1. 6, 24.* and presently it was so ; yet, after this Miracle of Wonder, could not find Credit for that his holy Word ; so that he must bind it with an Oath, *As I live, I will not the Death of any one Sinner*, *Ezek. 18. 21.* So that it cost God more to be believed in the World, than it cost him to make the World it self. What is the reason of this, that the Maker of Men cannot find Faith, or Trust, or Affiance in Man ? Surely this is greatly to Man's disadvantage, that he will not rely upon his Maker : Surely this will deprive him

him of Eternal Life without Repentance, and make Death only to be his Portion : And Death is that unhappy Creature, of whom we never read of his being in Heaven, but upon a white Horse, posting from the Presence of the Almighty : And, to shew how little God liketh him, his Mounting is with the meanest too, like himself; *I saw a pale Horse in Heaven* (saith St. *John*) *and he that sat upon him, his Name was DEATH*, Rev. 6. 8. Now, as God is all Light, and in him is no Darkness at all, so he is all Life, and in him is no Shadow of Death. And seeing that there is nothing in Death that is like to God, let us endeavour and prepare to be fortified and fore-armed against it, that it may be stingless when it comes to be our Portion, that we may not abide in it eternally, but endeavour to ruin and conquer it, by rising first to Newness of Life, that we may rise to Life Eternal, by burying all our Sins with thee, O Christ, in thy Grave, that we may triumph over Death, and so it may become to us the beginning of our chiefest Glory. Let us then learn to overcome this Conqueror, and rather to embrace its Captivity than to fear it. Let us then beg Grace to imitate our Saviour in our Lives, that we may live with him after Death ; and let us go see the place where the Lord did lie (*Job.* 20. 4, 12. *Mark* 16. 5, 6. *Matth.* 28. 1, 2.) entombed in the Sepulchre, who reigned even in the Arms of Death. But perhaps some may object (and say) What dead ! and yet the Lord too ? Did his Power out-live
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his Life ? Or could he then rule others, when he had lost himself ? If he yet lived, why did they then intomb him ? And if he was then vanquished by the Powers of the Grave, how was he still the Lord ? Why thus ; Because his Corps was personally conjoyned with his Divinity. For so inseparable was the Hypostatical Union, that Death it self could not loose it : She might, perhaps have Power over the Son of the Holy Virgin, as he was Man alone, but not as he was God, the All-powerful Saviour of the World : She might, for a time, disable the Man, but not the Mediator, for Death it self could not fetter him, for it was impossible that he should be holden of it, *Act. 2. 24.* for him, our Lord, and him only, was free amongst the Dead, *Psal. 88. 5.* for him hath God raised to be Judg, both of the Quick and the Dead, *Act. 2. 32.* A Truth founded upon the first Principles of Christianity : For so our Creed runs, *He shall rise ; nay, He is risen, to be Judge, at the last Day, of the Living and the Dead : I believe in the Son of God, who was crucified, dead and buried.* Then still was the Corps joyned to his Divinity ; otherwise the Sepulchre had contained the Man *Jesus*, but not Christ the Lord. You know that to be dead and buried is proper to the Body only ; and yet the Christian Faith hath taught us, that it was Christ, who was both God and Man, that died, and was buried : For it is by virtue of this Conjunction that we apply these things to the whole Person of Christ, which otherwise (to wit) with-
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out this Union, doth properly belong but to one Nature only. True ; if he were not a Man, how could he then here lie buried ? And if he were not still the Lord, whence had he power to raise himself again ? For, says he, *I have power to lay down my Life, and I have power to take it up again*, Joh. 10. 18, For so he testifies ; *Destroy this Temple, and I will raise it up in three Days*, Joh. 2. 19.

3. Were he not a Man, he could not have lain dead ; had he not been the Lord too, he could not hereby have merited ; for the Person must needs be infinite, who was to give full Satisfaction for our boundless Offences ; for both Churches, *i. e.* the *Latin* and *Greek*, particularly *Damascen*, in his *Third Book of the Orthodox Faith Chap. 27.* saith, *Although he died indeed, his Body was then divided from his Soul ; yet his Divinity remained still inseparable, both in his Soul, and in his Body.* *St. Austin*, for the *Latins*, *ch. 14.* saith, *As Christ made his Flesh in the Virgin's Womb, so he did not forsake it in the Sepulchre ; but from the Womb being born with it, and afterwards crucified, he died, and in the Sepulchre was buried with it.* But was his Corps still joyned with his Divinity ? Why then moved it not ? Why did it shew no Sign of Life ? Is there more Power in a Soul than in a Deity ? Can that quicken a Body, and cannot this enliven it ? Yes, doubtless, it is of infinite more Power than a Soul ; nay, than the Power of all Souls, if they were united in one Strength together : But the Divinity did not see it needful

to give actual Life to the Body of Jesus, till the 3^d. Day was accomplished, and our Salvation finished, and the general Resurrection perfectly typified, and visibly made apparent to us. Yet that he still lived, I deny not, for we all know that he did; and in like manner so shall our Souls do, if we believe in him, after their Departure from the Body. Our Text also called him *Lord*, whilst yet his Grave inclosed him; *See the place where the Lord lay*, Mat. 28. 6. for no doubt but his Divinity was able to supply the Life of Nature; for in him it is that we all live, and move, and have our Being, *Act*. 17. 18. Notwithstanding, where that doth personally reside, it doth not straight follow, that the Action of a natural Life must needs be there. No, there is a great difference betwixt a Soul and the Deity: The Soul is a necessary Agent, and in whatsoever Body that is, there must needs be Life and lively Motion; but the Deity is infinitely more powerful, and worketh whatsoever it pleaseth: It might have given Life to the Corps of our Saviour; for he that could and did give Life to all Men breathing, no doubt but he could have given it to himself at that time also if it had so pleased him; but he therefore would not, because our Salvation was to be wrought by that his Submission, lest perhaps the Disciples might have imagined that their Master had rather feigned a Death than suffered it; and therefore that admirable Jelacon (*My God, my God, why hast thou forsaken me?* Mat. 27. 46) is not to be so understood, as if our Saviour had feared the Loss of his

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his Divinity ; for it would thence follow, that the Godhead then left him, when he was yet alive, because his Complaint runs, *Why hast thou forsaken me?* Matth. 27. 46. St. *Augustine* is thus likewise Orthodox in his 120th. Epistle. He was therefore only forsaken because he was not heard, when, in the Anguish of his Soul, he poured out that sad Petition ; *Father, if it be possible, let this Cup pass from me,* Matth. 26. 39. Or, as the Masters of the Sentence have closed that Text ; The Divinity was ever compassionate to the Manhood, but not always an Helper of it ; for it never ceased to be with our Saviour, though it did to deliver him from Death, because without his Suffering, we could no ways have been saved ; and therefore he suffered entirely and willingly ; for so he saith, *I freely lay down my Life, and have power to take it up again,* Joh. 10. 17, 18. The Sun, you know, may be present, although it shines not : So was the Divine Nature personally united to our Saviour, although the Lustre of that Majesty did not then appear. True, then God had forsaken him so far, as to suffer his Soul to be torn from his Body, yet not his Manhood from his Divinity. Therefore behold him who, in despite of the Grave, did still remain both God and Man ! Wonder and joy together ! For our Saviour lived when he was dead ; and behold he liveth for evermore ! *Amen.* Daughters of *Jerusalem*, worship instead of weeping, for the Sepulchre is yet a Throne, and not a Grave only, but the Lord is in it ; for, *Come and see the*

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place where the Lord lay, Mark 16. 6. For it is the same God of Peace, that is the Author both of our Faith and Sight, for the Angel joyned God's Word and our Sense together; and had our Eyes been stark blind in these Out-sides of Religion, Christ had not so often appealed to such powerful Testimonies, if it had been deceitful; for he saith, *Go tell John what you have heard and seen,* Matth. 11. 4. *Handle me, and see: A Spirit hath not Flesh and Bone, as ye see me have,* Luk. 24. 39. You hear, that he himself employs Senses in many Articles; as, first to confirm his Office, and then his Resurrection. And again; St. John saith, *We testifie that which we have heard and seen, and that which our Hands have handled of the Word of Life,* 1 Joh. 1. 1.

4. Not that I maintain these meaner Faculties to be either the Author, or the Rule of Faith only. No; for we must believe more than we see, and our Faith must issue from a higher Fountain; otherwise we cannot believe aright; for all Vertues are still royally descended. Sense, indeed, may beget Knowledge, and that in a most eminent and high degree; but that kind of sense from us is fled; for we do not live in those early Times, wherein we may see his Sepulchre. So that we must fly to him to supply us with Faith, which may actually supply our Defects of sense; but Faith proceeds from the inward Operations of the Holy Ghost, and relies only upon scripture-Authority. Sense may concur with Faith, and so may the same Object be both known

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and believed; and the rather believed, because 'tis known: For, as the Meat doth nourish, but not make a Man; so Sense may confirm our Faith, though not produce it: And therefore our Saviour saith to St. Thomas, *Thou hast believed because thou hast seen me. Joh. 20. 29.* Calvin doth thus interpret it; *This Disciple had received the Mysteries of Salvation before, but only the Storm of the late Trouble had lain his Belief asleep.* 'Tis one thing then to beget Faith, and another thing to awaken it; the one may come from our Eyes perhaps, but the other from the holy Scriptures alone: 'Tis I, my Soul; but yet not without my Senses Humane. *Sensible Helps* (saith an ancient Writer) *are but Preparations to Religion; and beget rather Introductions of Faith, than Articles.* For, to behold this goodly Fabrick of the World, may soon force a Pagan to confess, that there is a Deity; but to know that this God is Three in One, is, to be a Christian, and that the Second Person was incarnate, and that the whole Three are Equal, Co-essential and Inseparable; here Nature is blind, and requires Light and Help from a clearer Glas than Nature alone can produce; to wit, a firm Faith in this Adorable Three. But, to come nearer to our own Case; To see the Grave open, the Earth trembling, the Angel attending, did, no doubt, persuade the Watch-men themselves, that Christ was risen from amongst the Dead; but to believe that he rose both God and Man, or that his Resurrection was the Cause of ours, this proceeds from the Holy Spirit of God.

God alone, who only can enlighten them that sit in Darkness : Therefore our Domestick Abilities may (some way) prepare us to entertain Faith, when it is received ; they may, perhaps, confirm or awaken it, but we must confess the Author of it to be the Holy Ghost alone, who is the chiefest Instrument of it : Notwithstanding, where thou maist use such Helps, neglect not the Benefits of such outward Testimonies ; for though Faith comes by hearing, yet Christians must be Spectators too ; and learn, as well to see God in his Works, as believe him in his Scriptures. Know therefore, that he that made thine Eye, as well as thy Soul, exacts a Tribute, no less from thy Sense, than from thy Reason : These lower Powers were made for his Glory ; and when they are employed to any viler Ends, remember that thou dost not more abuse thy self, than dishonour thy Maker, who designed thee for a more excellent End, than either to dishonour him, or thus to be thy own Ruin ; for God, who hath made nothing in vain, makes Religion useful in all her Actions ; and, that he might manifest the Truth of his Resurrection, takes Order, that his Disciples should enjoy the benefits of sensible Assurances ; and therefore we must believe his everlasting Truths, his holy Scriptures. But let us not then go beyond our Commission, and so abolish Nature, instead of adorning of it ; for the Angel says, *Come, see, Mat. 18.6.* but not *adore it* : No ; such Superstitions are of a later Birth. Let us then beware of those vain Ora-

tions (which are too numerous) from the *Roman* Authors ; for those vain Superstitions are as unfit for our Ears as for our Imitations ; but, as for us, let our Abode be in the Presence of God, and with and amongst his holy Angels ; where we may be delighted, as well as rest. Wherefore let us be content , that God hath made this Life a Pilgrimage ; for the Angel's Words are not so proper for these Times, neither are we commanded, at these remote Distances, both of Time and Place, to go to see the Place where the Lord did lie ; neither do we approve of such ungrounded Zeal of those, who take upon them such unseasonable and unprofitable Journeys : For we ought to do every thing according to the Season, and the Time and Place ; and that which is approved of in one Age, may not be convenient in another. For, although the Grave stood once, as a Book, open, when it first pleased God to impress the visible Characters of his Resurrection upon the Minds of Men ; but now the chief Leaves are perished, for that Season is gone, and now become out of Season. Whence *Gregory Nazianzen* ingenuously confessed, That he returned from the Sepulchre the very same Man that he came to it, without any, either Abatement, or Increase of his Faith : 'Tis in his Oration of them that go to see *Jerusalem*. And, indeed, What needs so painful, so dangerous an Expedition, for Faith hath her Eyes too : And, as the Case now stands, the best way now to see the Sepulchre is, to believe
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the holy Gospel ; a Truth able to supply what either Art hath alter'd, or Malice hath defaced. What needs the Sight of that place to inflame Devotion ? His Heart is of Stone, who melts not to think on the Grave ; and he is worse than ill, that then frames not so many pious Thoughts as he here reads Circumstances. And let us then begin to tremble at the Might of our beloved Redeemer, to think how irresistible is his Power in Heaven, whose glorious Titles the Grave it self could not abolish, because *He was and is the Lord, strong and mighty ; even, the Lord, mighty in Battle*, Psal. 24. 8. *At thy Name, O Jesus, let every Knee bow, both of things in Heaven, and things in Earth, and things under the Earth*, Phil. 2. 10. And let all Tongues confess, that thou, O Christ, art still the Lord, unto the Glory of God the Father. O Lord, I beseech thee to fill our Hearts with Gladness, and our Tongues with that victorious Voice, *O Grave, Where is thy Victory ?* For, though the Grave did once inclose thee, yet thou didst still retain the former Honour of thy glorious Majesty ; for the Grave retained nothing of thee, but the Memory of thy Absence only. Enable us therefore, O Christ, to imitate thy Patience ; and do thou fill us full of thy powerful Grace and Comforts ; for without thy Grace, we shall be but like the Law without the Gospel, more full of Power, than of Comfort ; and be rather a Terrour to our selves, than a Comfort to encourage us to break through all Difficulties. Take Courage then, O thou, my

frozen Soul ! Approach with humble Confidence to thy loving Lord, who compassionates thy Infirmities ; for he is thy Brother, who will be thy Judge ; and he sits to hear thee, who hath born thy Grievs, and he will heal and cure thy Weakness ; therefore it is expedient, that he is gone to prepare a place for thee : And now cease to seek thy Saviour in the Grave, but begin with speed to imitate him ; and think it not enough to dye from Sin, but also rise again to Newness of Life ; for Christ, who said, *That he was glad that Lazarus was dead, to shew his mighty Power,* Joh. 11. 14. would have you to declare it by your Holiness of Life, which you cannot do if you abide in any one Sin, for you cannot be evil and good at one and the same time ; for you see that our Saviour himself was not beyond *Jordan* and in *Bethany* at the same instant ; and that little space that his Body lay buried, it was not risen, but afterwards it was exalted in the highest Heavens, where he for ever liveth to make Intercession for sinful, if penitent, Men : And, as he is absent from the Grave, let us be absent from all Sin, that our Senses may be Judges of our own good State, as the Disciples Eyes were of their Lord's Absence from the Grave ; for it was an Angel that did bid them, *Come and see the place where the Lord had lain,* Luk. 24. 6. and Mark. 16. 6. *And there they beheld the empty Grave ;* for Christ was become a mighty Conqueror over both the Grave and Hell too.

5. Let us then beg of him to teach our Tongues
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the Skill of Angels, that we may praise him both Day and Night, till we shall change this place of Misery, to enjoy a Being amongst those blessed Spirits; and what we want in Speech, let us strive to supply in Prayer. O Lord, I beseech thee to enliven our Faith, that we may behold the wonderful things of thy Majesty, and then shall our Hearts be filled with Joy and Gladness; for thou, O God, who art all Beauty and glorious, art admirable and lovely too; therefore, O God, move our Hearts to love thee more and more: And let us flee from Sin, because it is an Enemy to thy Goodness, being Baseness it self; for it is an Enemy both to thy Majesty and Glory, to thy Justice and Power; therefore give us Grace to fly from it, as from the Face of a Serpent, because it is venomous and destructive to our Souls. Oh! Enable us therefore to do thy Will in all things, for thine own Bowels and Compassion sake, *Amen*. The best Means to arm us against Death is, daily to consider, that we must needs dye, for no Strength can resist the Stroak of Death, nor no Art avoid it. What is it then, but a kind of Faithlessness to be too solicitous in the preventing of it, and Folly to fear it? For the Confidence of our Rising again, to the Resurrection of Eternal Life, is a great Encouragement to go on in Faith with Patience and Comfort: For the firm Belief of this will cause us to embrace Death as a Friend. Therefore, when a Friend is dead, we best perform his Funeral, when we are comforted for

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him,

him, as being sure that we shall meet him again at the last great Day of Judgment ; for this is Comfort for the Living, and a Resting Repose of Honour for the Dead too, for we are baptized into the Faith of the Resurrection of the Dead, for this we find frequently written by all the holy Pen-men of the Scriptures : For if the Dead rise not, to what end are our Funeral-Solemnities ? Let us then learn to make them to serve as Nourishment to our Hope ; and let us beg of God to grant, that when we depart this Life, that he would be pleased to send his holy Angels, to see our Souls inshrined in Heaven ; for, seeing that they are ministring Spirits to all that are Heirs of Salvation, we ought to desire their Attendance. Let us then not bury our Reason, but beg of God to increase our Faith, that by it we may behold those our happy Guides, which are so strong in Power, that, when once they have received Authority from God, they are mighty to save, or to destroy. Therefore let us endeavour to be so qualified, that we may be saved and protected by them in our Lives ; and at our Deaths, that they may safely conduct us into Heaven, by the Mercies of their and our Lord ; that we with them, and they with us, may glorifie God, the Blessed Trinity, for evermore, *Amen*. For God more accepts of our willing Minds, than of the Deeds that we poor Mortals are capable of performing. And, for our Obedience, God's Goodness is such, as to cause our Names to be had in everlasting Remembrance.

membrance. For this is the Decree which he hath excited us to believe, and assured us, shall be our everlasting Portion, A perpetual Duration of Increase of Glory ; for God Almighty, who is the sole Giver of Wisdom, hath assured us of the Truth of this ; for he also is no less the God of our Corps, than of our Spirits. Let us then gladly entertain our Faith of the Resurrection ; and the way to attain to that excellent Grace, is Lowliness, which is always the Forerunner of Wisdom, and preferable to Life, Honour and Happiness, *Prov. 15. 33. and 22. 4.* and will cause us to sup with Christ at his second Instalment : For the Good Thief is said to be with him at his first Arrival ; *This Day shalt thou be with me in Paradise, Luk. 23. 43.*

6. And if every Man will endeavour, he may come, not to *Paradise* only, but to the highest Heavens also ; for God offers Effectual Grace to every Man, and sends his holy Angels to direct him in the good, plain and easie Way to Heaven, where he shall for ever feast on the Lamb of God : And nothing can hinder any Man from this, but the Neglect and Contempt of God's Grace ; for the Neglect and Contempt of this, is the only Cause that every Man doth not come to Heaven, and not any private Decree, or Counsel, or Determination of God ; for no Man is, of absolute necessity, the Child of Hell, so as, by God's Grace, he may not avoid it ; for when God had made Man, and every Creature, he looked upon them, and behold they were very good,

good, *Gen. i. 31.* Wherefore the holy Angels in Heaven do bear witness, that God delighteth not in the Death of a Sinner : And Christ himself, who died to save all Sinners that will perform the Condition of Salvation, will not the Death of any one Sinner. Oh, the bitter Pains of Christ, who was wounded for me, because that I should not suffer Eternal Death ! O Death ! Christ hath been wounded, to cure thy Sting ; for the Holy Trinity strives for the Salvation of Man, and by no means would have him to perish. *St. Bernard* hath wisely observed, *That God was quick in making of Man, but very unwilling that Man should destroy himself ;* which Man certainly does, when he wilfully committeth any Sin, and then-persisteth in it, till he recovers himself by Repentance ; for God is said to be but six Days in making of the whole World, but he was seven Days in destroying one City, *Jericho, Josh. 6 3, 4.* Far be it then from the Lord, to delight in any Man's Destruction ; for if it were so, behold, the Birds of the Air, the Beasts of the Field, and the Fishes of the Sea were in a more happy State than Man, and Men would have cause to be almost at their Wits end : But God's Mercy is such, that he hath mounted Man on the Chariot of Majesty, and cloathed him with the Royal Robe of Christ's Righteousness, that shines more bright than the Sun in its lusture, and put upon him Health and Wealth ; in the well improving of which, he may quallifie himself for Immortality. Wherefore Man hath no cause to repine,
but

out to bless God for such unspeakable Mercy.
 Wherefore it is absurd to think, that God should
 design any thing to Misery, that he might pity it ;
 for this would be no Kindness, but a cruel Pity,
 and the Heavens themselves, in course, would seem
 to revenge it ; for it is the Law of Nations, *That*
no Man that is innocent should be condemned : Nei-
 ther have any that suffer such things any colour
 for their Excuse ; for as his Soul delighteth not
 in any thing that is double minded, so himself
 cannot have a double Mind ; for God is all ho-
 ly, and just, and good, and hath perfected the
 Salvation of all Men, if they will not exclude
 themselves. Let us then imitate the holy Apostles,
 who lived their own Doctrine, and preached
 their own Experience, and we need not despair
 of God's Divine Assistance, to deliver us out of
 all Afflictions, for even Affliction it self does in-
 title us to the Mercy and Goodness of God, if
 it be patiently taken, and well improved ; for
 God is delighted in nothing more than Mens
 Tranquility, and Peace of Mind in his Servants ;
 and for those that are thus qualified, he causes
 the Ruin of their Fleishly Bodies, to intitle them
 to the infinite big, and great Rewards of Hea-
 ven. Let us then give up our selves entirely to
 God, and lay our selves wholly at his blessed
 Disposál, and then we shall be safe under his gra-
 cious Protection ; for his Goodness sets his holy
 Angels to guard us, and keep and protect us
 from all Harms. Let us then beg of God, that
 we may advance more and more in Piety and
 Goodness,

Goodness, till we are at the full Growth of a perfect Man in Christ Jesus, *Amen*. That we may ever admire and adore the singler and abundant Goodness of our ever blessed God, who hath done, and does continue to do such great things for us, who is righteous both in his Judgments, as well as exceeding good in his Mercies, which he denies not, but freely gives to the meanest of his Creatures, and shews them, how wise he is in all his Counsels, and various Acts of Providence towards the Children of Men. Let us then beg of him to enlarge our Hearts with Gratitude and Thankfulness to him for his wonderful Goodness and Love towards us and all Men, whose Mercies we cannot number, and whose Goodness we cannot sufficiently count, nor in any good measure shew forth, unless his Majesty does more and more enlarge our Hearts to declare it. Oh, send thy holy Angels to touch our Tongues with a Coal from thy Altar, to teach us the Way of hearty Thankfulness, that we may admire and adore, worship and invoke thee, both now, and to our Lives end; that when we shall change this place of Fear and Trouble, Sorrow and Misery, we may enjoy that happy place of endless Comforts, and durable Bliss, where we shall behold the Lamb of God in the Brightness of his Glory, and feast with him for ever, and be satisfied with his Fulness, and follow him wheresoever he goeth. To this end, fill our Mouths full of *Hallelujah*-Songs, that we may, with Angels and Arch-angels, pay Vows,

and

and offer immortal Sacrifices to the most glorious
and ever blessed Trinity : To whom be all Glory
for ever and ever, World without end, *Amen.*

ect. 4. *A Reasonable Invitation to have our Con-
versation in Heaven, demonstrating the good Peace
and Pleasure of that happy Condition ; with sever-
al Persuasions to persevere in Piety, Righteousness
and Goodness.*

1. **O**ur Conversation is in Heaven, from whence
we look also for our Saviour, the Lord Jesus,
Philip. 3. 20. May we therefore thither, in Mind,
ascend, and live Saint-like Lives, or like Angels
cloathed in Flesh, and so become Patterns of our
Maker and Redeemer, by being spotless, and
perfectly innocent, having our Minds free from
any Elevation of Pride or Vain-Glory, and so
become Miracles of Grace, and of our present
Age, that we may be worthy of Imitation, that
being no ways blotted or stained with Sin, which
disfigures the Native Beauty of every Soul that
is tainted by it, because Sin devests the Commit-
ters Soul of Grace, for that it gives not it self to
Prayer and Meditation, which would wing the
Soul with Duty to God, and make it to take its
Flight to Heaven both Morning and Evening,
and all other happy Opportunities ; for this is it
that makes devout Peoples Hearts to shine with
Divine Illumination, and be inwardly inflamed
with Love to God, and be Partakers of some ho-
ly Inspiration ; for this is it that will make our
Conversation amiable, pleasant and venerable

to

to all our Beholders and Spectators, Superiours, Equals and Inferiours; for good People have always a winning and obliging Way of Carriage, being endued with a sweet Disposition, which makes them to scatter Favours, by doing Good to all Men, to Enemies, and to them that hate us, for if we thus far attract Friendship, we change their Hatred of us into Love: And thus alioyning Affability with all other becoming Graces, and sweet Behaviours, it will have a power to charm Souls that are but any thing ingenuous, to Imitate it also; and whosoever are thus qualified, will leave a good Name behind them: Insomuch that, when they are dead, they will, in a manner, speak, by the transplendent Light of their Benificence, which will even then shine amongst Men, who have taken Example by their Piety, and now imitate it, and do abound abundantly in Reason, and all other good Qualifications, that when they give an Alms, or do any other Heroick Action, they do not mix it with the ill Nature of hard Language, Reproach, or Reprobation; which makes the Gift to become Gravel-Bread, and at once loses its Thanks and Commendation. And if you thus keep your good Actions from being infected with any Ill, you may become an Ornament both to your Age and Country; and, by an attentive Consideration, you may rightly and wisely understand God and your self, his Almighty Greatness, and your Unworthiness and Vileness; and then God will be the Sweetness of your Hearts, the Plea-

sure of your Minds, and the Comfort and Delight
 of your Souls : For what so delightful as the Al-
 mighty God ? Therefore it is indispensably ne-
 cessary, that you examine your self, whether
 your Heart be right towards him. Therefore
 do not only purpose well, but practise well al-
 so ; and perfectly inform your selves in every
 thing ; for your Repentance cannot be perfect
 by any other Means than a thorow Reforma-
 tion, which fails not of breaking out into new
 Obedience, and makes you clearly to behold the
 Heavens, and over-look and dis-value the Glo-
 ries of this vile and contemptible Earth ; by
 which your Soul may be raised, and your Spirit
 elevated, and brought to that pitch of perfect
 Harmony with God ; for your Affections being
 elevated, your Mind must needs be Serene,
 Calm, and free from Earthly-mindedness, and
 all unchast Conjectures : And, by thus beholding
 the visible Heavens, your Mind may have free
 Intercourse into the Invisible ; and so our Con-
 versation is become in Heaven ; in which blis-
 ful place our Souls may have free and sweet In-
 tercourse with God, and perpetually converse
 with him ; who, if we take this Method with us, we
 may by Holiness, engage God to be our Friend,
 then he will bless us in all the Affairs that we go
 about, and make even Trouble and Afflictions to
 become Physick to our Souls, & be as a Pledge of
 his Divine Love ; and even this shall prepare and
 physick our Souls for Eternity ; for Faith having
 torn off Death's grim Vizard, the Soul now be-
 holds

holds its Friendship under its comely, smiling Face, being unmasked by the quick Sight of Faith. Therefore rejoyce to draw, in your Return after Death, to your pleasant and rich Habitation, even the Kingdom of Heaven, which is your Inheritance and Due, because Christ our Lord hath purchaced it for you, by the shedding of his dearest Blood. Therefore value not, but rejoyce to be put out of the Prison of your Body, for that lumpish Carcase is no more : Therefore wish and *desire to be dissolved, and to be with Christ, which is far better*, Col. 3. 4. because that will certainly find it self awake in lively Blis and Joy, and continue perpetually to wear the holy Crown of Perseverance, and ever continue to sing (with triumphant Choirs of holy Angels, and Saints glorified) an exceeding joyful Song to that holy, blessed and innocent, meritorious Lamb, Christ Jesus, sitting upon a glorious Throne ; who will, at the last Day, raise up our, and every Creature's Body from their long Sleep, by virtue of that Holy Spirit which raised himself from the Dead, *Rom. 8. 11.* and dwells, by a full Measure of Grace, in the Soul of every sanctified Christian, and shall hereafter reign in the Embraces and Glories of Christ our Saviour, because in this Life they have declared the Sincerity and Truth of their Faith by their good Works, in imitating Christ their King. But then we must remember that, as to abound in good Works is an Argument of a Lively Faith in Christ, and an undoubted true Mark of Christianity,

stianity, so to disperse the same, upon a self-seeking Interest, or out of a design to gain Praise, and get Glory by it, or any other low, base, or mean Design, is an infallible Note, or Mark of Hypocrisy. Therefore let every Creature hate detest and abhor all such wicked Imaginations and Practices, for they are loathsome and abominable, and will certainly ruin the Soul of every one that thus presumes to do ; for as no one is to do Evil, that Good may come on it, or by it, because that is utterly impossible to be, *Rom.* 3. 8. so neither may any one dare to presume to do any one or more good Actions, with an ill Design of attaining an unprofitable End ; for whosoever presumes thus wickedly to do, cannot lay down his weary Head, at last, in Peace, neither does Providence give him any Assurance to preserve him in either Peace or Safety ; for when such an one awakes, his Conscience cannot comfort him in the Dark, but he must needs fear the Shadow of Death, which his doing well, with an ill Design, hath made bitter and terrible to him ; for the Holy Council of God's Will, will certainly bring such an one to due and just deserved Punishment : Therefore, if any such there be, they may justly fear Death. O foolish People ! that, to satisfy the Ambition of a haughty Spirit, will forfeit the Favour of their dearest Lord and Saviour ; whereas, by the pious Endeavours of an honest Mind, they might, with the same, and much more Ease, acquire the Glories and Joys of Heaven, the Way to which

Christ hath shewed us a direct Path, by his innocent, meek and humble Life ; for the Way to Heaven requires not so much the number of Days, as honest and true Endeavours ; for if our Hearts be true, and our Endeavours agreeable to Truth, we need not fear how many Deaths there be, for we are sure that we can dye but once, and that once will bring us to Heaven, if it be not our own Fault, by mis-applying of our Time and Talent : Therefore let us endeavour to dye once well, that we may be happy for ever : And the way to do so, is, to have a stupenduous Charity, the Fire of which burns hot in every stupenduous Breast, that is religious, and covered with the Ashes of Humility, which will not, with any Ostentation, endeavour to hear their own just Praises sounding in their Ears, but will carry an equal Hand in in all their Affairs and Concerns, and abstain from Superfluity, both in Apparel and Diet, which otherwise would murther Charity. But by observing these Rules, you may gain a magnificent and large Soul, which is every day capable of increasing in Goodness, and being, like *St. Paul*, filled with a burning Flame of Seraphick Love ; in which divine and holy Temper every Soul may be, that sets it self to discern the true Way of Life ; for so *St. Chrysostom* saith of *St. Paul*, that he had a large Soul, a Soul as large as Heaven, for that it was not shut up, nor imprisoned (as Worldly Men's Souls are in their Bodies) and chained in Fetters of Earthly Cares.

Cares. May we therefore draw our Souls upward by his Example, that our Souls (with the Apostle's) may be decked with the fore-named Graces, and enriched with the most inestimable Jewels of Heaven, the Soul's Paradise; I mean, a Conscience that is honestly good; to the Constitution whereof, three things must concur, even these three Ingredients: 1. Purity of Heart. 2. Truth in the Mouth. And 3. Honesty in our Lives and Conversations: For by this Heaven does, in a manner, enter into a Man; for such Men are in Heaven, even whilst they breathe on Earth; for so saith St. Chrysostom, *A good Conscience is a quiet Heaven, and whosoever hath it, dwells even in the Bosom of God; for though he be in the Darkness of this World, yet he hath a Light within him, even the Light of Joy and Comfort, because God is with him, and in him.* For, as there is all Joy in Heaven, so there is Heaven in the Soul's inward Joy, which springs from Patience in Tribulation, and from the Peace of a good Conscience. May we therefore be holy, patient, meek and humble, as St. Paul was, who was ever content in his Condition, his Conscience was not disquieted; inasmuch, that he could truly say of himself, *That his Conversation was in Heaven.* Let us then endeavour to have our Spirits made up of that good Temper as his was, then it will be to us the Mother of solid Comfort, and the gentle Nurse of Peace; for whosoever is a true and humble Convert, is, as we were, already entered into Heaven; for so

was that *Mary Magdalen*, when she lay weeping at Christ's Feet ; *She loved Christ very much, because much was forgiven her.* Wherefore, if thou truly lovest God, thou art in Heaven, in a manner, even whilst thou art on Earth ; for a Sinner that is assured of his Pardon, will love his Saviour, and his Love will transport, or carry his Soul to Heaven, to converse there often by Meditation and Prayer, and thus have sweet Converse with his dear Redeemer : And thus may a good Man's Soul be in Heaven, by a frequent Contemplation of it. And therefore, for want of this, or because it is so neglected, Vertue decays in Men, and Vice abounds, and the Graces of God's Spirit grow weak, and our Faith, Hope and Charity is faint, but our Fears and Cares grow strong for want of having of our Minds improved in Vertue, Goodness and Piety ; whereas, were our Love and Delight in a perfect Spirit, we should attain higher Achievements of our Mind, by being mortified to the World ; we should cleave faster to God, and daily be enamoured with Goodness, which is the Golden Chain of all Vertues, which prompts us on to neglect and despise all Earthly things, and wholly to pant and gasp after Heaven ; which, if we do, no sad Event or Casualty shall over and above oppress us, because our Hearts are fixed firm on God, who will support us with the Spirit of Peace ; such is the Nature & Energy of true Repentance, that it causes every one to be like *St. Hierome*, who protested, *that when his eyes were drowned with tears, which sprung from Sorrow for his Sins, he seemed to*

con-ver

conversant with a Company of holy Angels. And thus Conversion maketh the greatest Change in the whole World in Men, and it also works a Change in God ; for it turns his Frowns into Smiles, his Anger and Displeasure into a Gracious Favour ; it transforms a Carnal, Earthly-minded Man, into a Spiritual and Divine Nature, from Sin to Grace, from vicious Customs, into holy Habits : it raises a Sinner from Death to Life, from a Prison to a Throne, and intitles him to endless Happiness. In a word, it carries a Man to God-ly confessing and forsaking of his Sin ; and brings God to Man, by Pardon and Forgiveness. And here you may learn to attain to the Garden of pure Delights, the Celestial, comfortable Being ; for this is our Gain, by commencing of our Request to God, in the Name of Christ, and saying ; Let thy blessed Spirit take full Possession of my Soul and Spirit ; and, by the power of it, drive out of me, and every Creature, the foul Spirit of Envy, Malice and Pride ; that, being cleansed from all Impurity, we may be filled with thy Divine Grace, and our Lives may shine with Heavenly Rays of Charity, Chastity, Humility and Meekness, Sobriety and Temperance (which are the Badge and Cognizance of thy elect Saints.) And therefore, the more we wear our Hearts from the Love of this World's Vanities, and fix our Souls on thee, O God, who art the Joy of the holy Angels, and our only Stay, and Hope, and Comfort, in all Distresses and Troubles ; and when we leave this sinful World,

wilt not forsake us at Death ; so that when Death does arrest our Bodies, our Souls may not be forsaken of thee, but be admitted to these Joys, that shall never have an End, because they stream from thee, who art everlasting. And these Graces and Glories we beg of thee, for the Merits of Jesus Christ our Lord. *Amen.*

2 And if we practise these, and let them be our Method and Rule in our Lives, then, at Death, our Souls shall receive a free Release from the Body of this Prison, and enter into a full and perfect State of Liberty, which will content our Souls, and continue with us for ever ; because, when Christ shall appear at the later Day, he will raise our Bodies out of the Dust, and place them at his Right Hand, to triumph and reign with him in endless Glory, Bliss, and Joy unspeakable : Which Honour shall be conferred upon every one of his faithful Servants, who have feared him, and performed his Will, in keeping his Commandments, and by conversing in Heaven; whilst they were upon Earth, and have endeavoured to keep themselves spotless, blameless and innocent ; for Grace and Glory are joyned close together, they never part asunder, but intitles Men to what the holy Name of Jesus imports, Eternal Salvation; which our loving Saviour will give us, because we have trusted in him, and depended upon him, and, to our utmost, endeavoured to have imitated him, who is the Lord of Glory. Therefore let all our Actions be accompanied with Grace
that

that *Paradise* may be ours, at the End of our Race. May therefore Sanctity be our chief Delight, because it is the Similitude of God, and puts inward Purity into the Soul, and prevents us from falling into Sin ; which is the only thing that lays a Man's Life obnoxious unto the Worm that never dies, and hinders the endless Happiness of the Soul ; for, without Vertue, no Person can be happy, but is, even now, morally dead, as *St. Paul* speaks of those that live in Sensual Pleasures ; *That they are dead, even whilst they live*, 1 *Tim.* 5. 6. Therefore it is vain and presumptuous to think to attain Happiness without Holiness, for they are both to be sought equally alike ; for there is nothing that can be named, that is so valuable as Goodness : Power, or Wealth, or Reputation may be courted, but it is only true Goodness that is of true Value and Worth. Nay, besides these external Glories and Greatnesses, what are all the noble Faculties of the Soul, without having the Stamp of God upon them ; which is, Goodness ? Therefore a holy Life is the noblest Attainment that can be acquired ; for a pure Heart is God's Delight, and whosoever hath it, it will raise their Hearts, by Charity, and worthy Deportment, as high as Heaven ; and God will give such a Person satisfying Strength to climb to Celestial Bliss ; which we may do, by seeking of God earnestly ; for the Word *Seek*, imports the Earnestness of the Mind, being greatly attentive after the things of God. May we therefore put

the earnest Intentions of our Mind into practise, for this is pleasing to his Divine Attributes, and is a pleasant thing to every devout Soul; and God's Goodness is pleased to joyn Earthly Rewards to every such disposed Soul, who hath attained to an unstained Spirit, and are not zealous against little things, but promote whatsoever is good, however the World may despise it, yet *Hold fast that which is good*, 1 Thes. 5. 19. for this will be in us a great Excellency in the Esteem of God, and will give us chiefly Comfort in him, and within our selves too; for God is our Hope, and will make our Souls to shine, not as a Diamond, without Lustre, but even as the glorious Rays of the clear Sun; for God will make our Souls Happiness as conspicuous as the bright Day, because our Charity hath been raised, by his powerful Grace, as high as Heaven; for this Dowry, and free Gift, hath been affected by our wise and good, merciful and gracious God, who comprehends the Heavens and the Earth, and all invisible Beings, at one single View; and causes Pity to be shewed to the Widow, and Relief to the Fatherless, by his compassionate Spirit, which he sheds abroad upon the Hearts of Men. Col. 3. 15. and makes them to have a Fellow-feeling of each others Wants; and, with holy *Job*, search out the Cause that they know not, c. 31. 13. & 13. 25. Let not any Man then, that wants the Rays of God's refreshing Spirit by his own Default, in denying himself of it, and putting himself from it, by wilful committing of Sin,
and

and continuing to persist in it, dare to lessen the Esteem of any other ; for if he does, it is hardly possible for him to make Reparation : For who-soever thus offends his innocent Brother, displeases God also, because he despises the Image of his Hands, who made every Man to delight in one anothers Good, and would have no Man to sin himself, or to suffer his Brother to sin, if it lies in his power to prevent it, or restrain him from it ; for Sin is contrary to the true Reason of every Man's Mind, and whosoever is in his perfect Senses must needs abhor it, though, in their Forgetfulness, they embrace it ; but when they re-call themselves, they hate and abhor themselves for it, and that by a free Liberty of Choice : For Men, when they are themselves, are apt to preserve an honourable, and humble, and an awful Apprehension of God in their Minds, and to have a deep Sense of the infinite Distance betwixt God and them, though indeed, but in a dark and shallow manner, because we cannot comprehend his infinite Excellencies aright, because there is an infinite and vast distance betwixt him and us ; for he is All-powerful, and we are weak and feeble ; for our best Conceptions of him are confuted, and not able to conceive aright of any thing ; but his Omnipotent and Divine Power and Wisdom understands and knows the Reasons, and Connexions, and Possibilities of all things ; whereas all the power of Mankind, even the Strength and Abilities of every Creature, if it were gathered into one, it were,

were nothing in comparison of his overruling Power ; of whom holy *Job* speaks, saying, *That God's Power made his Heart soft*, *Job* 13. 24. But yet this Power and Goodness was it, that was his constant Support under all his heavy Burthens, and in all oppressing Troubles: for what Man is there, but deserves Affliction? Yet, though we have deserved them, yet God lessens them to us, and makes us able to bear them in a great degree ; for he who gave Being to the whole Universe, does whatsoever pleases him ; for as he spreads out the Skies, and balanced the Clouds, and garnished the Heavens, and divided the Sea, *Job* 12. 7. so he rules and governs every thing with great ease, even both the greatest and the least, afar off the whole Fabrick of the Earth ; for though the Earth be hung upon nothing, yet it is established with great Power and Strength, as *Job* elegantly expresses it ; and therefore, upon due Consideration, shall not his Power and Excellency make us afraid, *Job* 13. 11. *For we cannot be perfectly clean, that are born of unclean Seed*, *Job* 14. 4. Yea, though we repent and forsake our Sins, yet we cannot thereby perfectly cleanse ourselves, till we are bathed in the Blood of our Saviour ; but yet, indeed, Repentance and a new Life is the best Satisfaction that is in our weak Power to make for our Sins, and the best Sign that we have them forgiven ; for God will not actually forgive our Sins, till we forsake them ; for the forsaking of Sin, is the only satisfactory
Sign

Sign of true Repentance. May we therefore, with *Job, ch. 23. 21.* let our Feet walk in his Steps, that we may keep his Ways, both in our Hearts and Actions, and not decline nor go back from his Commandments; but esteem his Words more than our necessary Food, as *Job* did. And yet, after all this, we find *Job* complaining, that he was even a Burthen to himself; he thought that God's Hand was heavy against him, because he thought, that he was set, even as a Mark, to shoot at: But yet the Frowns of Men, nor their undeserved Raillery, nor any other Discouragement, sunk his Spirit, till he thought that God was displeased with him; and that, indeed, almost broke his Heart; for, saith he, *I am broken asunder, Job 16. 12.* And then again, *chap. 19. 21.* *Have pity upon me, O my Friends; for the Hand of God hath touched me:* And yet his Conscience had not only the Colour of Innocency, but Innocency it self; for sometimes the Colour of Innocency is the Foulness of Guilt, but there was no Appearance of this in holy *Job*, for his Conversation was truly in Heaven, from whence he also looked for a Saviour, when he said, *I know that my Redeemer liveth, and that he shall stand at the later Day upon the Earth: And though, after my Skin, Worms destroy my Flesh, yet shall I see God, whom I shall see for my self; and my own Eyes shall behold, and not another, Job 19. 25, 26, 27.* which is styled, *Job's Creed*; for it fore-told of his Coming in the Flesh, and his Coming at the last Great Day of Judgment, when every
 Man

Man shall be restored to his own Body, which shall be then raised from the Dead again, though this is above the Capacity of Carnal Men to believe, because they cannot relish the Divine and spiritual Things of Heaven; for they have not the Power nor Wisdom of God in them, because they seek not, by Humility, the approaching of his Divine Power, that would make them relish all Divine things; for if they had but the discerning Eye of Faith, that would not suffer them to act contrary to the Command and Will of God; for a true Faith discerns clearly the Things of God, and makes Men to understand the Mind of Christ; *For, saith the Apostle, we have the Mind of Christ, 1 Cor. 2. 16.* and that will teach us, and lead us into all Truths, and make us to resemble him in Purity and Holiness; for God's Delight is most in those that most resemble him. May we all therefore walk with an awful Care and Circumspection over our selves, that we may not err from the good old Way, but in all things manage our Affairs wisely; then shall we go pleasantly on, with inward Joy, and reviving Comfort, because we have perpetually had a holy Fear and Jealousie over our selves, and perpetually suspected our own Weakness; which hath made us ever upon, and never weary of our Duty to God, but always busie in immediate Acts of Piety, or in the necessary Works of our Calling, that the Devil, nor our own in-bred Corruptions may not supplant us, to hurt us. Wherefore, having taken this Method, Death it self cannot
surprise

surprise us at an Unawares ; nor at any time find us trading in Sin, whose first Birth is very monstrous ; nor yet living in any kind of Lewdness : For this watching Vigilance is our Shield, to keep off the fiery Darts of Satan, with all his evil Suggestions ; and it is also a Canopy, to keep our Virtues pure, from being sullied or spotted by Vice ; nay, it drives and chases all Evil from us, and makes one desire greatly the Beatifical Presence, which cannot be obtained, but by Death. This therefore makes us not to fear, but to wish and wait for it ; for he that waits for Death, conceives it always at hand, and not far off, and therefore he makes a daily Provision for it, which sweetens it, and makes it less terrible ; nay, even familiar and fearless ; for the Familiarity of it removes all dreadful Fear, and makes it become pleasant ; for the Contemplation of Death is a good Means to kill Pride, and quench the Heat of Anger and Passion, and suppress Covetousness, because then our Burial-Attire will be all that we shall carry with us. Therefore, in our Health, let us, with the Watchman in the Prophet *Isaiah*, chap. 21. 8. say, *O my Lord, I stand continually upon my Watch-Tower in the day time, and I am set in my Ward whole Nights.* In this Watch-man's Posture let us ever be ; a Watch-tower of Meditation, which transports the Soul from Earth to Heaven, and will give all good Men a full Possession of Glory, both in Soul and Body, at the great Day of Jubilee, the Day of Judgment ; for this is the blessed

sed Sight we may behold through the Casement of Hope, even the Benefits that redound to us at Death, when our Souls shall enter into free and happy Enjoyments, but the Body must wait with patience till the Resurrection, resting sweetly in the Sleep of Dust and Peace; and then, at last, it shall be raised, and advanced to a stately Palace of pure Delights: When that second Advent shall appear, we shall, with clear Sight, behold the glorious Vision of Almighty God, full of Beauty and Holiness. Let these blisful Glories greatly excite and encourage us to Holiness; for Holiness intitles you to a glorious Crown, which you may with Courage challenge, because God himself hath promised it to all that obey his Will; and therefore you shall not be dispossessed of it, but you shall inherit it to Everlasting: Therefore let no Dejectedness of Spirit seize you, but let all Dis-comforts be dispelled, because you are intituled to this Crown of pure Delights. Stir up then your Faith, and excite your Hope, that, by your Obedience, which is the undoubted Condition of God's Promises, that this Celestial *Paradise* will be yours, this Garden of everlasting Comforts you shall for ever dwell in: And therefore, when you are assured of this, all Dis-comforts will fly from you; For what Soul can entertain Affliction, when he is fully possessed, that Heaven will be his Inheritance? For whosoever is first sanctified, hath received an Evidence, and an Assurance, that he is designed for Heaven, and is

to be a Fellow-Citizen with Saints and Angels ; and this will prevent him from consenting to any Temptation to any foul Sin ; for Sin shall not have power to seize on him, because he is fortified and furnished with Grace ; for he that would but thus argue with himself, when he is tempted, saying or thinking, I am marching and hastening up towards Heaven, my City, and my proper Country, which is above ; how can I consent to Sin, which is the broad and direct Way to Hell, and leads downwards to the Infernal Pit ! This may turn my Course backward, and hurl my Soul to endless Torments, therefore I will not consent to be stained with it for ten thousand Worlds. And thus Consideration is the Prospective-Glass of the Soul, through which, at so great a distance, it can look into Heaven, and apprehend, in some measure, the Glories that are there reserved and prepared for those that truly love and fear God.

3. May we therefore, with all Care and Diligence, strive after a holy, temperate and sober Life, which will bring us to a happy Death, which is no other than the Gate of Glory, and will present us comfortably to the Bar of Judgment ; for a good Life cannot be separated from a happy Death, for Vertue and Comfort are close linked together ; neither can his Death be ill, who hath lived well, for God is faithful to reward your Works and Labours that proceed of Love ; which Love ye have shewn for his Name sake, *Heb. 6. 10.* Therefore let our Conversation

versation be in Heaven, whilst we are here upon Earth, that we may be diligent to make our Calling and Election sure, that we may be found without Spot and Blemish at the Hour of Death; then may we be assured, that at the last Day he will be our Friend, and we shall find him what his Name imports; *Jesus, a loving Saviour*: May we therefore stoop to his Sceptre, and submit to his Words, wearing the Livery of his Holiness in our Lives and Actions, which he elegantly taught us in his first Sermon upon the Mount, *Mat. 5, 6, 7, ch.* May we therefore transcribe that fair Copy, the Rule of all Perfection, by our holy Practice, that we may with Joy expect him, from whom cometh our Salvation: *I look for the Lord, my Soul doth wait for him, for of him cometh my Salvation; in his Word is my Trust, Psal. 130. 5.* Therefore shall I not fall from the Hope of Happiness, because God hath enabled me to endeavour to put my Sins to Death, and made me hate to live any longer in them, and hath made me desire that he would raise my Mind above this lower World, and fix my Intentions on those Celestial Things above, where Christ sitteth at the Right Hand of his Father's Glory: And will not the Hopes of being invested with him in Glory divert our Minds from both Melancholly, and too much Heaviness of Spirit, which are the Diseases of the Heart! The purging away of which will re-instamp in us a more sound and healthy State of Soul, than all the deceitful Portions of the Intoxicating Pleasures and

Vanities

Vanities of this deceitful World, which are not so delightful, as they are dangerous to Men's Souls, because the Love of Worldly Things prevents Men from setting up in their Souls a Tribunal, or Seat of Judgment, or rather Justice, which makes Men's Consciences both Judge and Witness, and appeal from himself, to God's Fatherly Mercies, and Christ's Merits; for first seeing our own Vileness, we must necessarily condemn our selves for it: By which Judging of our selves doth evacuate the Penal, we shall not be condemned of the Lord; and whosoever is dead unto his Sins while he liveth, shall live in his Death, when his Soul is released from his Body; then shall he be advanced to a full and perfect State of Liberty, when Christ shall appear at the latter Day, to bring him to Glory, even the free Enjoyment of his own Presence; where we shall no more be foiled with the burthensome Fetters of Sin and Sickness, and other intolerable Miseries, but we shall be possessed with the glorious Liberty of the Sons of God, *Rom. 8. 21.* He that seriously thinks on these things, and digests in his Soul these everlasting, comfortable Truths, cannot but greatly desire to be immediately possessed of them, and perpetually be upon his Watch-Tower of Preparation, &c. on which every devout Christian is ever standing, and is always providing for the Coming of Death, that no sin, at any time, remain in his Breast, and therefore his Conscience is not wounded nor troubled: And for this Reason he may, with

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Joy, dye in Peace and Comfort ; for God being his Friend, Death will be the same too ; for thou being in the Favour of God, Death cannot be thy Foe, nor thy Enemy, as he (*Death*) is to all wicked People, who are covetous and proud, lustful and ambitious ; and therefore they have cause to be afraid, and to tremble : And indeed, when their Eyes are open, and they seriously think of Death, then Hell begins to seize on them before they enter into it, because they know that their Torments will be great and intollerable, and will continue perpetually to increase more and more ; as, on the contrary, the Joy of the good Angels and Saints do increase with the full Vision of Almighty God, therefore the Saints look for the Coming of Christ the second time with great Expectation, even with mighty Rejoycing of Heart ; and they may justly do so, because they have attended his Service in their Life, with Purity, and Holiness, and strict Obedience ; and therefore they may, with St. *Hierome*, rejoyce at the thoughts of hearing the Voice of the Archangel, saying, *Arise ye Dead, and come to Judgment* ; when all those that have lived and died his Servants, shall rise out of their Graves first, and meet the Lord in the Air, 1 *Thes.* 4. 17. to receive an everlasting Crown, the Reward of their Obedience. This joyful Expectation will those that are yet travelling in their weary Pilgrimage then find ; and, even in the midst of all their Sorrows, refresh and revive their drooping Spirits, because they

they know that their Bodies shall rise at the last Day, as so many bright shining Suns, out of the dark Cells of their Graves, and in a moment be invested with those glorious Qualities that adorn the Body of our Lord Jesus, as the Apostle attests, *That we shall be like unto his Glorious Body*, Phil. 3. 21. For, having believed Christ, they shall find him at his Appearing, not in the same Sense their Judge, as he will be to the Wicked, to condemn them; but to be their dear Advocate to plead for them, and to fill their Souls and Minds with Happiness, because they have first fix'd their Souls upon God, by a settled Meditation on his fore-named Attributes of Power, Goodness, Providence and Kindness; Mercy, Truth and Justice; which hath elevated their Thoughts, and made them even already in Heaven; because a Man may truly be said to be where his Mind is, and his Mind where his Heart by Love is fixed thus. *St. Paul* was present with Christ in Soul, though absent from him in Body; and so the Soul is where it loves. And thus a Man may at the same time abide in this World, and yet dwell in Heaven by divine Contemplation, where God is the supream Governor, as well as of Earth, or more chiefly than on Earth, because his Residence is more particularly there; and therefore nothing can escape the Eye of his over-ruling Providence. May we therefore fear and reverence his Majesty, and do nothing that is displeasing in his Sight or dislikeful to his Goodness, but let us commence our Request to him Day by Day,

with settled Attention, and Collectedness of Spirit, which will free us from wandering Thoughts in our Prayers, because our Souls are fixed mightily upon God, which makes our Title more firm and sure to all the things of Heaven, which may challenge, as they deserve, all the Prime of our Affections, our Love, our Delight, and Desire ; for in Heaven there is the blessed Issue of Purity, sweet Harmony of Peace and Joy, Love and Amity ; for these dwell in the Kingdom of the Natural, but Seraphick, Divine Son of God. Therefore consider, O Man, what thou seekest ; for if thou seekest not truly to be a Fellow-Member of this glorious Kingdom, what will become of thee ? Thou canst not enjoy any, either Peace or Pleasure, because thou art not furnished with true Tranquility of Mind ; the Want of which is an unwordable Loss, and deprives Men of the Calm and Quiet that would arise from the Comfort of a good Conscience ; for a good Conscience is one of the Jewels of Heaven, with which the separate Souls of Saints were in their Life-time adorned, and now it is turned from adorning of them, to be a great Dignity to them, and with the happy Effects of which they are now dignified and beautified ; and therefore thrice happy are they, that they are delivered from the Prison of this World, which is but an Hospital of Diseases, a Nest of Prophaneness, and a Cage of Impurity to those that are led by the Dictates of their Sensual Appetites, and so abuse the Favours and Mercies

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that God's Goodness hath freely afforded them, and so are guilty of their own Hurt, for greatly hurtful is the first Birth of every Sin, for every Sin adds one Degree of Hardness to the Mind ; for Sin produces Sin, as Fire does Fire ; therefore be persuaded to fly from it, as from the Face of a devouring Serpent ; for the Consenting to any one Sin, brings on Men great Dejection of Spirit, which cannot easily be dispelled. Therefore consider, O Man, thy Ways, and turn thee speedily to the Lord, as saith the Prophet *Haggai, ch. 1. 5.* for he alone is thy Helper and Defender ; and if thou obeyest him, he will advance thee to the Kingdom of his own Son, where thou wilt be for ever blessed to all Eternity ; where thou shalt be filled with the Love of God, which far surpasseth all Pleasure ; for it will raise thee from Glory to Glory, and fill thee with Seraphick Enjoyments, which are not only pleasant, but are also durable ; for God freely bestows his infinite Glories, as a mighty Prince does his Gifts ; not according to the little Deserts of the Receiver, but according to the Majesty of his Almighty Omnipotency ; for these are the Benefits that Christ alone hath obtained for us, who delivers us from the Troubles and Miseries of *Sodom*, that was consumed for its notorious Sin, because Christ will install us in a sure Heaven of endless Pleasures, where we shall live at ease, even in the blessed Company of our dear Saviour, who will free us from the Slavery of Sin, and will then injoy us to sing continual

Praises to the Glorious Trinity ; for these are the glorious Rewards of him who hath first inflamed our Souls with holy Desire, and made us to look upon all things here below as Pictures drawn in Sand or Snow ; for all things are here as fading and empty as either of those, and are only Vanity and Vexation, and not worthy of our least Affections. Therefore briefly, let us become perfectly dead to the World, that we may now and for ever live to Christ, when he shall call for us, to glorifie us with himself: May our Hearts therefore be wholly set upon him by Love, which far surpasseth Pleasure, and immediately lead a Divine, Celestial Life ; such for Kind, and, as much as we can, for Degrees in Vertue, that we may be pure and peaceable, full of Charity and Good Works, full of all Piety and Holiness, and in this manner here begin our Conversation in Heaven : And thus we may be intituled to that blessed Promise of our Saviour, *Job. 6. 54.* of re-uniting of our Bodies and Souls at the last Day. Oh ! Joyful will be that blessed Re-union ; for this is the undoubted Reward that will be given to every one who, in this Life, hath severed his Soul from his Body, as it were; *i.e.* by fixing his Soul upon Christ by Love, which breaks out into a Seraphick Flame of Universal Charity ; of which *St. Paul* says, *If any one wants, he cannot be saved ; though he should give all his Goods to the Poor, and his Body to the Flames, (1 Cor. 13. 3.) yet if his Soul be not filled with Charity, it will profit him nothing.* But Charity calms

calms and quiets all Incommotions, both within and without, at home and abroad, and puts the best Constructions on all things, but yet will as well reprove Vice as encourage Vertue ; for as Charity makes one's Peace with God, so it fore-acquaints Men with Heaven, where there is nothing but Praises and harmonious Songs. May no Man therefore suffer himself to be unacquainted with this Divine Vertue, the Effects of which are wonderful ; for as it endeavours to stir up other Men, so also a Man's self, to a fresher Repentance, both of his old and new Crimes, whether secret or forgotten ; for this represents them to his Mind again, to make him humble, and of a qualified and calm Disposition ; so that all the Forces of his Soul implores the Mercy of God, and intreats his Forgiveness for all his past Failures, and his Prevention for the future ; and then God accepts him, and has respect to the inward Breathings of his Soul, by giving a gracious Answer to his humble Petition. And will not the Thoughts of this give a Man a Composedness of Mind, to adore the Divine Attributes of God, whose adorable Goodness filleth all things ? And therefore whosoever wisely considers these things, will be, with Ease, carried through a great many Difficulties ; for these Thoughts will keep a Man from sinking, and prevent him from being a Burthen to himself, because his Heart is supported by the natural Courage which he received from God, who will, upon Intreaty, add to that superabundant

Grace, which succours and shelters a Man's Spirit, and keeps it from falling under the Wrath and Displeasure of God, because he turns every thing into its proper Remedy, even our Crosses and Afflictions ; and so qualifies all the Diseases of our Minds, so that the most uneasie Accident turns more to the purging away our Sins, than to the Uneasiness that Men suffer under them ; *For this is the good pleasure of God, to turn all things to good to those that fear him*, Rom. 8. 28. for so God assures them, that, at the Resurrection, both their Suffering, Innocency and Patience shall be rewarded with the ample Recompence of Eternal Life, *Job. 6. 54. I will raise you up at the last Day. And chap. 5. 24, 25. The Time is coming, when all that are in the Graves shall hear his Voice ; and all that hear his Voice shall come forth, and live ; and shall not only live, but shall be ; i. e. also more pure and refined, more bright and glorious, than ever any mortal Creature yet appeared.* And will not the firm Belief of this remove all Clouds from our Minds ; which, if not removed, would confound and shatter a Man's Spirit ? Because the Clouds of a Man's Mind makes him to apprehend, that all his Afflictions come from God's Wrath and Displeasure ; whereas, indeed, it is nothing but the ill Effects of Men's evil Dealings ; for Punishment is undoubtedly due to Sin, and no otherwise is it that God punisheth his Children, &c. but to shew his great Dis-like and Abhorrence to Sin, and therefore he so severely punished it in his own dear Son. See we here then
how

how hugely Sin is displeasing to Almighty God, that when his dear Son had taken the Sins of all the World upon him, Justice spared him not, but gave him up to the Torments of the Cross for it. Behold then how monstrous every degree of Sin is, that it can by no means go unpunished : May every one therefore re-call himself, and not go beyond the Bounds that God hath set him ; for behold the Borders of Divine Wisdom, how pleasant it is to keep within their Compass ; for they will guide you to a Settledness of Mind, and set you in a perpetual Progress to the Hill of the Lord, and cause you daily to be gaining of Grace, which will cloath Men with Satisfaction from it self, *Pro. 14. 14.* For what more Satisfaction, than the inward Comfort of a Man's own Integrity ? For this gives one an ample Comfort of one's own Life, and is a just Vindication of one's Innocency, if one happen to fall under the unjust Aspersions of unreasonable and ungoverned Men, who take delight in drolling at a pious Christian, and so make him the Subject of their Raillery and Entertainment ; and, as holy *Job* complained, *That he was their Song*, *Job 38. 9.* Nay, though but a little before, they admired all he spoke, as Oracles, and his Actions they looked upon to be the Perfection of Vertue and sound Wisdom ; yet now their Minds are changed, and he is become a By-word amongst them. But so wise a Man as *Job* could not be surpris'd, to see Flattery be turned into Scorn and Derision : But the Comfort of a good Conscience doth not fail,
when

when Friends do; for *Job's* Innocency was more Comfort to him, than all the Aspersions of Evil Men could possibly be a Discomfort, or a Discouragement to him; for whoever hath cause to assure himself that he is in the Favour of God, may with Chearfulness bear up, and suffer nothing to sink his Spirit, so long as God is on his side, and for him still; for whoever hath God for him, hath all that his Heart can wish for, because God is all things to all Men; for he is a Support to the Weak, and a Guide to the Strong; for all Strength, without God's Protection, is great Weakness: For which Cause every Man is concerned, with *Job*, to resolve with himself (*Job* 27. 5, 6.) *That he will not remove his Integrity from him till he dies, neither shall my Heart reproach me whilst I live, because (saith he) my Righteousness I will hold fast, and will not let go.* For this was it that supported holy *Job's* Spirits, and made him to stand his Ground, against all the Oppositions of his Friends, and Scorn of inveterate Enemies. Thus you see, the Reward of an innocent and good Conscience is great; for this gives a Man the Assurance of the Comfort of a future State also: But it is quite contrary with the Hypocrite; although he hath gained, yet miserable will he be when God takes away his Soul, and his Body at present turns to Dust, but shall be raised again, although it be but to be made as black as the Infernal Darknes; for the Hypocrite can expect nothing less, but to be sentenced, by the Mouth of the just Judg, to a terrible
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Doom, even to be sent back into their dark Prisons, into Hell; where they shall be ever burning, and yet never consumed, in Flames of noisome, terrible, devouring Brimstone. Therefore, to avoid these unparalell'd Miseries, be perswaded to sever Sin from thy Soul, by an hearty Repentance, and then thy Soul shall not be separated from God, but thy Body and Soul shall be glorified, and be Partakers of everlasting Happiness, and for ever glorifie God together.

4. May we therefore seek after God diligently, with Composeness of Mind, and great Attention of Soul, and Activity of Body; for this will comfort and support us in the End, when Wisdom hath thus built her a sure House, and adorned it with such dexterous Wariness, which will awe and affect the Heart of every well-disposed Christian; *For he knoweth that the Lord will come, and will not tarry*, Heb. 10. 37. Let every wise Man then seek God with Understanding and Knowledge, that all our Desires may be to adore his blessed Majesty. Lord, strengthen our Hearts and Souls with Might, so to do this, thy Will, in every thing, that our Obedience may intitle us to have a part in thy remarkable Mercies, the serious Consideration of which will aggravate our Sins, and increase our Repentance, and stir us up daily to renew our Obedience: For you have heard of Repentance, that it is a full Purpose of Heart to forsake Sin, which no Man can do, but by a Changing of the Mind; which, when once it is convicted, it will not rest till it hath

hath acquired new Habits of Grace, that fights against Sin, by hearty endcavours to forsake it, which is a change of the Life, for the fight of our Sins are odious and loathsom, when Apparellled with God's Mercies; for his Mercies commend his Goodness, and Inhances a Man's thankfulness; for that he hath not cut us off in our Sins, but hath been graciously pleased to give us Repentance, by Smiting of our Hearts for Sin; and giving of us a lively Faith to believe our forgiveness, which encourages our Future Obedience, and softens our Hearts, to be conscious of Sinning against so Good a God, and so Gracious a Father: And now, we begin to understand how grievous our Sins have been, and how enormous our Errors, and therefore we begin duely to Lament them, and beg of God to be Present with us, by his Preventing and Assisting Grace, to give us True and Hearty Contrition of Spirit, to perform faithfully all our Good Resolutions of Mind, and to Increase in us a great sense of God's Everlasting Love; who have withheld us from ruining of our Souls to all Eternity: For these are the Happy Effects of a softened Heart, for it desires God to Increase his Goodness in us, and Confirms us by his Grace, and makes us to forsake the *Publicans* Sin, but retains his Humility, for Humility is an Ornament to the Soul of every one that Shines by it, for Humility being Adorned with a Religious Dress, or rather Religion Adorned by Humility, finds always Work for Repentance, when it is deeply settled upon the Soul

Soul, for this opens a Man's Mouth to Confess his Sins, and beg God's Pity, for we have always need of that, whilst we are in this State of Imperfection, how Intellectual so ever a Man may be, yet he still needs the Grace of Repentance and Perseverance, for to miss of Repentance, together with the loss of time, is so great a Prejudice to us, that the joynt assistance of (all) Men and Angels cannot restore it. When Men have once lost their present Season, and they are once put in the State of the other World; how necessary then is a tender and a melting Spirit, which causes Men to imploy their present Season, in the well spending of every Moment of time, which by God's Acceptance becomes the Salvation of their Souls, for this gives Men comfort of Heart and Quiet of Conscience, and fills them with a Quiet, Settled and Composed Mind, and thus Humility with Charity and Repentance Crowns thy Life, and Qualifies thee for the Kingdom of Heaven, and will make thee, at Death, with sweetness and love, to breath out thy Soul to God who gave it first to thee, who then can lessen their esteem of Religious Humility, since this is the happy effects of it, let us then with all possible art, so contrive, that we may fill up every Moment of our time with honest Actions, the gain of which is unspeakable, for it makes Men look for the coming of Christ, with Joy, Hope and Attentive watchfulness, for this is the end whereat all our Duties drive, that when Death comes, it may find

find us well doing, or in a Holy Frame of Pious Living, and this is the only way to make Death our Friend, which is a Dreadful Enemy to all Impenitent and Ungodly People, for suppose thou sawest Death marching towards thee with a Cup of Deadly Poyson in one Hand, and a Crown well beset with Diamonds in the other; and if it takes thee in thy Sins, then the Poyson will be thy Portion, but if it find thee Watching, Praying and Receiving the Holy Eucharist, and dealing of Bread to the Hungry, and Clothing the Naked, and Visiting the Sick, or Releasing of Prisoners, or any other Pious Action; then this Costly Crown shall be thy Portion, for none can deprive thee of it, for God himself hath promised it to thee, upon thy Obedience to his Divine and Good Laws, fear not therefore, but go on Couragiously in all Goodness, for doubtless thy Reward will be very Great, for to assure you of this, you have the Word of a Mighty King, who will not fail of Performing of Infinitely more than he hath promised, if more cou'd be, but sure nothing can be greater than the Glorious Rewards of Heaven, to which Rewards, every Person that performs his Baptismal Vows, is undoubtedly Intitled, and will not this encourage you to Fight Manfully under his Banner against Sins, for if this we do, there is no fear but to gain the Victory; for he will be giving of you the sure Possession of Heaven, that is a Place of spotless Purity, for behold there is a necessary connection betwixt Duty and Reward,

ward, and nothing but a well-grounded Conscience, can install any Man in Eternal Happiness, let every Man therefore, Purge his Mind and Reform his Manners, unless he fall into the Terrible Flames of an Almighty Power, and see that he presume not to go beyond the Bounds of the Divine Wisdom, in any one undertaking, but beg of God for softness of Mind, that he may make a perpetual Progress in Goodness, for this is the only way to meet the Lord with Comfort, when you have received that Grace, which God hath so freely exhibited to you, for whosoever receives it not, sets themselves up as Monuments of Gods Just Indignation, for God will severely Punish Mens Monstrous Degeneracies from Grace, be perswaded then to be Awed in to better Obedience, for why should Men expose themselves to such unconquerable fears, as by Ill Habits in Wickedness and Looseness, to rob themselves of the undisturbed tranquility, which they might otherways enjoy, surely this is contrary to all Ingenuity of Mind, and none but the rude and unthinking Multitude will do so, but Ingenious Minds will do better things; for that teaches to cry out with our Saviour in Prayer with a loud voice, to denote the expression of their earnest fervour, in the free effusions of their Souls to God, for this is one of the Great Ends of our present Beings, in order to our Endless Happiness, may we therefore beg of God, that by his sweet Spirit of great Might, he would draw our Minds more closely to him, that our
Mind

Minds and Wills may be weaned intirely from all unbecoming Delights, and our Senses may be Mortified with a Prudent restraint, and we may utterly disvalue all Earthly Glories that are but Vanities, that God may instamp upon us some Rays of the Perfection of his own Beauty, that the Grace that distilled from his Lips, may be freely infused into our Hearts, that may open the Eyes of our Minds, and bring his Glorious Divine Light nearer unto us, that when at last we shall return to him, he may not refuse to receive us ; for he alone it is, that is the true Solace of our Minds, the true Content and Joy of our Affections, O Love Divine ! Shew now thy Power in our weakness, and carry us beyond our selves, and Illuminate our Understandings, and make us Partakers of thy endless Light, and let the Flames of thy Love draw us more near to thee, and let thy Beauteous Light Shine perpetually upon our Souls, that it may brighten our Darkness with its Glorious Lustre, and keep us from falling into the Grave of Sin, and give us a share in the first Resurrection, by running after thee in Innocency of Life, O therefore, joyn the Mouthes of our Souls that thirst after thee, to the Heavenly Streams of Eternal Satisfaction, that Illuminates all those that come to thee, deny us not these our Requests O God, for the alone Merits of thy dear Son Jesus Christ our Saviour and Redeemer, who freely offered himself a Sacrifice upon the Cross for us, inable us therefore we Pray thee, to offer

er up our Souls and Bodies as an Oblation unto thee, and make us so Holy and Pure, that we may be acceptable with thee, and make us every day so to call our selves to an Account, now we have spent the day presently past, and so to repent for our failings, that whensoever thou shalt please to call for us by Death, we may have but one day to reason for, and thou mayest forgive the Trespasses of that, and all our past Life, from our Cradle to our Graves; and then receive us into the Bosom of endless Bliss for ever, to Praise thy Adorable Name.

5. Wherefore, seeing that Virtue is the surest way to true Honour, see that none fail to acquire it, seeing that by this alone, it is, that all Men must be Happy, for nothing but true Piety and Goodness, can Intitle any Man to this, and this is very Generous, Free and Open, and Ready to Communicate it self to every Man, that will but Embrace it, for it is very Distributive, for this is the Nature of true Grace, it is Communicative and Distributive, and glad to distill it self into every Mans Heart, for it waits with Patience at the Door, and is always ready to enter in, if it can but gain Admittance, it will rejoyce at its own Acceptance, for it loves to make Happy all the Sons of Men, and in this it resembles its Donor, the lovely Object of every Mans Soul, Almighty God the Blessed Disposer of that, and all his other Excellencies : May every Man therefore be as ready to embrace them, i.e. as God is to give them, to the eternal Good of his immortal

ral Soul, that Sublime and Excellent Creature
 of God, capable of so many Excellent Ends, Ac-
 tions and Imployments, truly Honourable and
 truly Great, even those that will bring him to
 Endless Felicity, and unwordable Injoyments,
 no less than the durable Glories of our Adora-
 ble Lord, full of Comfort, Joy and Satisfaction ;
 and that not for a Million of Days, only or Ten
 Thousand Millions of Years, *i.e.* but for ever and
 ever, even a numberless number of Ages, even
 beyond all time : May we therefore never com-
 mit any Willful Sin, or if this should be our mis-
 fortune, let us never persist in it, for if this we
 should Presume to do, our State then could be
 Inconsistent with the State of Grace and Salva-
 tion, for Willful Sin do not only Wound and
 Weaken our Souls, but almost quite destroy
 their Habitual Inherent Grace, whereby we
 should recover strength to overcome Sin for the
 time to come, for every Sin lays waste Mens
 Virtuous Temper of Spirit, and deprives them of
 the Good Spirit of God, and makes it desert
 from them, and so Wounds and Impaires the
 Souls strength, hence Sin is called a Wasting and
 a Wounding thing, for it unravels all Mens for-
 mer Sincerity, if they will fully consent to any
 staining error, and therefore after the Commis-
 sion of any one Sin, we have need to begin anew,
 the work of Reformation; *i.e.* and yet again to re-
 cover an Habitual state in Goodness, for such is
 the Complication of every Evil, that it almost
 destroys the good Habits of Grace, without Men
 give

give themselves a check, and recover themselves with speed, though Habits indeed are not won nor lost by one single Action, yet after we have given way to any one single Action to have Dominion over us, we must wash of the stain of it, by an opposite instance of a new Obedience, and for ever after voluntarily choose goodness in its full extent, and never any more voluntarily chuse Sin, how Inticing soever it be, for whosoever thus does it, is plain that his State is Inconsistent with that of Grace and Salvation, for it is evidently apparent from Scripture and Reason, that every Willful Sin is certainly a deadly one, and puts the Sinner out of a State of God's Favour, and thereby without he recalls himself, he does consequently deprive himself of Eternal Life, though it does not so rob us of God's Favour, as to Incapacitate us for regaining of it for ever after: But if we should happen to dye in that instant, before we have Repented of it, we are obnoxious to be Condemned to all the threatnings that are denounced against Sin, as the dearly earned Wages of it, which is no less then Death, *Rom. 6. 23.* And again, the Apostles saith, the Soul that doth ought Presumptuously, it shall dye, *Numb. 15. 30.* And be cut off from amongst its People, for Presumption is a plain Contempt of God's Authority, and Sinning Impiously with a high Hand, and is a plain disavowing of God's Will and Renouncing of his Sovereignty, for this is Acting in a way of defiance against his benign Good-

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ness,

ness, but if we Sin involuntarily and upon surprise or through Ignorance, God will Compassionate our weakness, and give us Grace to recover our selves, and enable us to stand upright after our Lamented Shipwrack, and give us strength to practice more uprightly, and will not suffer us to neglect the Means and Instruments of Virtue, but make us deliberately choose the Good and refuse the Evil; and look upon the one to be intirely Good, and the other Pernicious and Evil; and enable the Power of our Reason to see and consider, which way to bend our Minds and Wills, that we may constantly lead our Lives, Holily, Piously and Virtuoufly; and not be like the *Romans*, who neglect to Act well, in their own Persons, upon the false hopes that the uncertain Charity of others will retrieve them, from their just deserved Punishment, but we are taught, that as Death leaves us so Judgment will find us, and 'tis not the kindness of those Friends that remember us, that can Advance our Souls to a better Condition, than God Almighty thinks fit to give us, at the time of the Souls Departure from the Body; for then it pleases him to Sentence it into that condition, in which it is to remain till the last great Day, when the Body and Soul will receive their Reward or Punishment together, and for this reason indeed, the Good Departed have cause to Pray for the hastening the gladson time of their Blessed Deliverance, the Thoughts and Hopes of which, is very gladson to the Departed Spirit,
who

who have free intercourse with those Beings in that unseen World, and help to make up the Bright Attendance of Rejoycing Saints, and are perpetually ready at the Gate of God's Palace to Obey his Command, but are yet detained from the fullness of their Joy, and therefore by consequence have some mixture of Sorrow, in that they are not yet in the full fruition of Almighty God, and therefore, they earnestly wish that the days of their Banishment might be no more prolonged, but beg of God that their Souls might shortly Arrive at their true Home, for this is their wish, and they constantly long to be in their Happy State; Saying, O when will thy Kingdom come! *i.e.* And yet, O Lord, thy will for ever be done, and thus they still submit to the Holy Order of Heaven, O God, I beseech thee to attend to the words of their Petitions, and mark not what was their, nor what is our Iniquity, but deal graciously both with them and us, according to thy boundless Mercy, and thy unfathomable Goodness, for behold our Souls confide in thee, and in the Shadow of thy Wings is our Hope and Trust, may then our Iniquity pass away by thy healing Virtue, and let them no longer oppress us as a heavy Burden, for thou art our Glory, and the Lifter up of our Heads, O Justifie us by thy Grace, and Pardon us by thy Mercy, O be near to relieve the Afflicted, and save and lift up the Humble in Spirit, and let our Humble and Meek Devotions be Prevalent with thee for our relief, that we

may at last attain Eternal Rest, and thy everlasting Light may Shine Gloriously upon us for ever in thy Heavenly Kingdom, to behold the Blissful Sight of thy Beautiful Countenance, O deny us not this favour for thy Indulgent Mercies sake, but vouchsafe us thy Refreshments, and grant that we may never any more incur thy displeasure, and admit us in thy due time to thy true rest, and hasten the Happy Deliverance of all that Patiently wait for thy Second Appearing in Glory, grant this, O thou Son of Justice, and Fountain of Eternal Light, and Illuminate us that sit in Darkness, and in the Shadows of Death, and guide every one of our Minds into true Peace, O come and grant us the benefit of our Redemption, *i.e.* even the Remission of all our Sins, and the full Glories of Heaven, deny us not these Mercies for thy own Bowels and Compassion sake, *Amen.*

Sect. 5. Some Reflections of the certainty of the Resurrection, when the Body shall be revived with its Antient Soul.

IT is most certain, that our Bodies shall again spring out of the Dust, and receive much more than their former strength, in the day of the gladfom Resurrection, and be again enlivened with its Antient Soul, for this is God's Promise, who will not, nay cannot break his word,
for

for God cannot be untrue nor unjust, and therefore he will most surely Raise us to a Better Life, in the mean time then, see we, that we fail not to beg the Aid of his Divine Grace, to Inlighten the Eyes of our Minds, that we may in all things do what he commands, that we may be filled with his Al-powerful Spirit, and this will make our Works be truly Obedient to his All-divine Will, for this is the alone Method, that can make our ends be unalterably Happy, by having a strong and a well fixt Mind upon the Object of our hope the Lord Jesus, whose Dwellings is in the highest Heavens, who have promised, if we do not neglect nor reject his Grace to give us the sure Mercies of his Father, which he himself have purchased for us, that we might be filled with Grace and Virtue, which is not a vain speculative thing, but full of Powerful excellency, and is eminently conspicuous from the very Quality of its Object, because it refines and purifies the Soul, and keeps it from being double minded, that it may not be overtaken by an involuntary surprize, and thereby consent to any thing prohibited us, by the Rule of God's Word, which is so good, that if we walk by it, it will be a Lamp unto our Feet, and a Light unto our Pathes, and will not suffer us to be like those Wicked Men, that are grieved because others are Just, and cannot endeavour to see any do good, but give themselves to be overcome with Pride, that like a Gulf will swell them up, and therefore deserve to be

lightly esteemed, because in despising their Brethren they dishonour God, *1 Sam.* 2. 30. and without Repentance will certainly smart severely for it, and that because their Hearts were not upright in them, *Psal.* 7. 10. from which should proceed the Issues of Life. *Prov.* 4. 23. Which if we consider, we shall see that our Wills and Intentions, are the chief Springs and Principles of Life, for these seem to be the very Life and Soul of our Obedience, and therefore it is plain, that we cannot serve God against our Wills and Intentions, nor without them, and therefore it is freely in our power to choose Life, since Life is to be gained by the free Obedience of our Minds, and our Actions may be squared (with God's leave,) by the Power of our own disposal, and therefore Life may be said to be freely chosen by us, and we are not only its Instruments, but an Inferiour sort of its Author, by Adhearing to the Method that God has prescribed us, which is applying our selves to his Holy Ordinances, by the Virtue of that Charming Power to wit a Holy Life, that is indispensably the Condition of ev'ry Man's Happiness, which flows in a great measure from our own Pleasure and Indetermined Choice, and that not blindly by chance, but by Commanding Reason, for this is able to over-power our Desires and Wills, for our Wills of themselves are apt to be Perverse and Stubbourn, but true Reason Mollifies and Calms it, and brings it into the subjection of Christ's easie Yoke, and

and makes a Man Rejoyce, that he has been born by the Water of Holy Baptism, as well as by the Spirit, which our Separatists so much pretend too, though I fear that they have little reason for their false pretence, *Jud. 19.* for St. Jude saith, that they are Sensual Separatists, having not the Spirit, for the true marks of the Spirit is of another Nature, for that teaches us Meekness and Submission to God and his Church, and bids us be guided by that select Assembly, and Choice Company of Men, who are full of the Mixtures of Mercy and Compassion, who are frequent in Fastings and Watchings, those necessary means to Salvation, *1 Thes. 5. 5, 6. Tobit 12. 8.* And therefore, *Blessed are those Servants when our Lord cometh, whom he shall find so watching, Luk, 12. 37.* For it is to be supposed, that these will not be Guilty of a Non-observance of God's Holy Laws, but will be found Faithful in their Duty, for the advantage of their own Immortal Souls; and therefore, are not to be looked upon as Persons of no Worth, or of but little Value, for they are the Deputies of God, and his Vice-Roys here upon Earth, let us not therefore have undervaluing thoughts of them, that may any ways lessen their true Worth and Excellency, but let us in our Minds highly Honour these Dignities, who are great in the Esteem of God, and commanded by him to be careful for our Souls, *Hab. 13. 17.* But then we must joyn our Obedience to their good care for us, and advice to

us, if ever we expect to receive the Benefit of it: For there is neither Life nor Pardon promised to us, nor to our Faith or Knowledg, if our Obedience be separate from God's Commands. Therefore, if ever we expect, that God should respect us now, or reward us in the World to come, our Obedience must co-operate and acquiesce with God's Commands; for this is indispensibly required of us; if ever we expect to be admitted into those glorious Orbs above, we must be careful to be diligent in maintaining of good Works below, *Tit.* 3. 8. for nothing but this can bring us to those matchless Joys above. And to this end we must stir up our Wills, Passions and Affections, to do the Will of Heaven with all our Might and Force; for these are the inward Springs of the Soul and Mind, that tend, if they are well ordered, to the attaining of the heavenly Life; for these stir up our Faith, and increase our Knowledg, those powerful Causes and Principles of our willing Obedience, to which God hath made such valuable Promises, which the Heart of Man cannot yet conceive, because those Glories, as yet, are above our dull Capacities to discern them, because we are short-sighted, and of narrow Apprehensions, and not yet capable to behold those Glories above; and the Reasons are, because our Faith hath not worked sufficiently by Love; for if it had, this would have carried our Minds, Wills and Affections above this World, and have given us those reviving Comforts of a blessed Prospect

spect into that blisful and glorious World above, that is so full of unrevealed Glories, reserved in Reversion for every true and faithful Soul, that did not content themselves with an unworking Faith, but stirred it up, and made it spring, with Chearfulness and Joy, into an active Obedience, by the Operative Power of the Almighty, which he hath promised to all that seek after it, *i.e. Ask, and you shall have*, Matth. 7. 7. and hitherto have you asked nothing : *Ask, that your Joy may be full*, Joh. 16. 23, 24. By vertue of which fore-mentioned Power, *he enlightens every one that comes into the World*, Joh. 1. 9. if they reject not the kind Calls of his holy and loving Spirit, which would revive their Spirits, that Candle of the Lord, as King Solomon says the Spirit of Man is, Prov. 20. 27. and therefore, if they bestir themselves, they will not suffer themselves to be deluded by Satan's Temptations, because their Spirits and Understandings will enlighten them to embrace solid and wise Truths, which will, by God's Power and Goodness, lead and guide them to blisful Joy and Glory ; for God will not suffer them to trust to a false Report, but will guide them, will counsel and bring them to Glory, *Psal. 73. 23*. If we keep his Testimonies, and love them exceedingly, then his loving Correction shall make us great, *Psal. 119*. If we have an Eye unto all his Laws, and do not cast out any of his Commandments from us, *Psal. 18. 33, 35*. because in their Hearts they have loved the Lord, with all their Souls, Minds and
Mights ;

Mights ; not with a narrow, but an enlarged Spirit ; that is, not infeeble with any one Vice, but is truly obedient in every point ; and will not satisfy it self in an idle and unworking Faith, which cannot produce true Love to God, nor good Affections to its Fellow-creatures, but will search for the good old Way which God hath prescribed, and our Ancestors have beaten out, ready to our Hands.

2. May we therefore be active and industrious for God's Glory, by doing his Work with Gladness of Soul, and Chearfulness of Spirit ; with a single Heart, and pure Intentions, that we may become gracious in the Eyes of God, in thus becoming his Favourites, by living an exact Life of perfect Holiness ; that God may illuminate us with the Light of his Grace, to adhere to all his adorable Counsels ; that we may imitate the Life of Saints, by the strength of that stupendious Power that God is liberally pleased to afford us, of his own free and bountiful Pleasure ; by which he innobles the inward Powers of our Minds, and ardently inflames our Wills, in order to compose the whole Frame of our Bodies, that they may be fit to entertain his Divine and comfortable Spirit to dwell in them, that we may be ripe, perfect, and entirely fit for the Kingdom of Glory, being filled with that King-like Spirit, with true inward Worth, that will not suffer us to be idle, but be always active in the delightful Service of our bountiful and most loving Lord, who enables us to teach and perform

form those good Things (which the World only notionally talks of, but does not practise) and never neglect those things which his Goodness strictly enjoyns us, and makes us understandingly wise to Salvation, so as to discern and know our direct Way to Bliss by a sagacious Fore-sight of those Glories above, by which he makes us to desire to serve the Ends of Heaven with an absolute, unerring Obedience in all things, and at all times, in Desire at least, though we cannot reach to do this in so full and copious a manner as we could heartily wish, yet God will give us great Power from above, to enable us to do chearfully, whatsoever he requires of us, with Seriousness and Integrity : Inasmuch, that we shall do all his Works with a chosen and deliberate, ready Will and Mind ; and that universally, sincerely and entirely, throughout the whole Course of our Lives, from our Cradle to our Tomb, *i.e.* ; or otherwise, from the time that God shall open the Eyes of our Understanding, and shew us the gracious things of his most blessed Will ; (*i. e.*) that is, that we should be fitly qualified for his Kingdom of Glory, by walking in the good and happy Path of Righteousness, that will not, nay, cannot fail of conveying us safely into that blissful Heaven where our Souls desire perpetually to dwell ; for this will be the happy Effect of giving our selves entirely up to the Service of God, and the blessed Issue of obeying him ; and that not for some short time, but our whole time, and to the last Minute of
our

our Lives, with that power and strength that God shall enable us to do it ; and whosoever does this, hath enough to support his Hopes, and to secure his Happiness in that blisful World above ; for great are the Rewards that God will undoubtedly give to all that are sincere and upright in Heart and Mind.

3. May every one of us therefore put away all Filthiness of the Flesh and Spirit ; and perfect Holiness, in the Fear of God, 2 Cor. 7. 1. if ever we hope to attain those good things that God hath promised us : For less than this will not make us entire, nor in any proportion fit for his Kingdom. But if this be found in us, God will say to us in the last Day ; *Ye are my Friends, and ye are welcom to my heavenly Kingdom ; enter into it, for it was prepared for you from the Beginning*, Matth. 25. 34. Joh. 14. 2. May we therefore set a Watch before our Hearts, our Mouths and Eyes, and keep God's Commandments always, and at all times, Deut. 5. 29. For the due practice of this was it that made *Noah* righteous in the Sight of God ; who said to him (*Thee only have I found righteous before me ;*) because God saw, that *Noah* did all that he commanded, Gen. 7. 1, 5. which intituled him to the Promises of Obedience. May we therefore imitate his Obedience, and aspire after the highest pitch of Holiness and Obedience ; or, in another Word, Righteousness ; which will not fail of bringing us to Glory, where we shall perpetually give Praise, Worship and Adoration to the Mysterious Three,

as at the first Beginning was, shall then, and ever be. *Amen.*

O God, endue us with Grace from above, that may conduct us on Earth in the Way to the Glories in Heaven, to partake of thy triumphant Rays there. And to this end, do thou for ever shine gloriously upon our Souls, with the bright Odour of thy Love, that may inable us to undergo all Suffering, with Courage, Patience and Contentedness, that may disperse all the Clouds and Darknes of our Minds: And let thy holy Angels conduct our Souls into Heaven; and do thou, O God, kindly receive them, and admit them to dwell with thee for ever, in thy Eternal Kingdom, to rejoyce, and sing Hallelujah perpetually, for ever and ever. *Amen.*

O Lord, I beseech thee to give me Humility of Mind and Body, and bestow on me an humble Knowledg, that I may discern my Duty, and faithfully perform it; and be invivened and inspired with thy Power from above, to do thy Will, O God, by approaching thy Presence with an humble Fear, mixed with a firm Affiance in thee, and an unmoveable Dependence upon thee, my Almighty King, and my Lord: To whom be all Power and Glory, World without end. *Amen.*

A Prayer to God for Grace, to disvalue the vain Things of this World.

Remove my Heart, O Lord, from worldly Vanities, and give me always to be mindful of the Frailty and Uncertainty of this Life, and the Eternity of the other. Let me have no Gust, or Relish,

in the unsatisfying Delights of things below, but give me to set my Affections upon things above. O my God, enlighten my Understanding, that I may know thee; and direct my Will, that I may desire thee; sanctifie my Affections, that I may delight in thee: Oh, let my Soul dwell in thee. O blessed Jesu, give me to love thee as well as any one ever loved thee. Amen, Sweet Jesu.

A Prayer for the King's most Excellent Majesty.

O Almighty God, in whose Hands all Earthly Power doth consist: We humbly beseech thee to bless His Majesty, our dread Sovereign, James II. by thy Grace, into whose Hands thou hast committed the Government of this Nation: Grant that he may rule it in thy true Faith and Fear, that he may manage himself wisely, and it according to thy blessed Will and Word: Let thy Grace enlighten him, thy Goodness confirm him, and thy Providence protect him, that he may at last arrive to endless Bliss and Glory. And, with him, we beseech thee to bless all the Clergy, together with the whole Council; that both they and he may, in all things, advance thy Glory, and promote the Good of thy Church, through Jesus Christ. Amen.

A Prayer for our selves and others.

I Beseech thee, O Lord, to inspire my Soul with holy Fire, and to kinde the Flame of holy Devotion

in me, and in the Souls of all my Friends and Acquaintance, Relations and Benefactors, that they may all run into thy Embraces, O God, and be filled with thy Love, which is better than all things; yea, than Life it self: And grant, that we all may pray to thee in a fit and acceptable Time, that so we may, at last, receive the End of our Hope, even the Salvation of our Souls: And fill our Minds with the Joy of the Holy Ghost, that we may taste the Sweetness of thy Spiritual Comforts, which may bring us to Life Eternal, even to the Rest of Eternal Joy and Bliss: And take away all the Diseases of our Souls, that we may participate of the Pleasures of thy holy Angels: And take all Remainders of Sin from us, and every Thought of all Unholiness; and give us the Assurance of our Sins Remission, through the Merits of the Messiah, that we may be filled with thy Favour, and rejoyce in the Pardon and Salvation of all Men; and that we may all rejoyce in his holy Promises, which never fail those that rely upon them; for this we know, that God never fails them that seek him, for the Light of God's Grace leads them to Glory: Therefore we pray thee to prevent all Men from Blindness of Mind, and mis-spending their precious Time; and give them a clear Knowledg of thy Truth: For the sake of Jesus Christ our Lord. Amen.

A Prayer for the Lord's Day, before the Sacrament.

O Prince of Peace, sanctifie this holy Sacrament unto me, and let thy Spirit rest in me, that I
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may find Rest to my Soul from all Temptations, Troubles and Fears ; and may rest from my own Works, which are sinful Travels ; and may employ this Day, with all the Powers and Faculties of my Soul and Body, in doing and considering thy Works, in adoring thy Majesty, in admiring thy Wisdom, and acknowledging thy Power, and embracing thy Love, and magnifying thy Goodness ; in rejoicing in thy Mercies, and trembling at thy Judgments : And grant, that we, beholding thy Image in thy holy Word, as in a clear and Crystal Glass, may be changed into the same Image, even from Glory to Glory. Let this sacred Day of Rest put me in mind of thy Rest from thy Works ; and assure me of an everlasting Sabbath in Heaven, that I may rest from my Works : Into which Rest, that I may enter, stir up good Desires in me, raise my Thoughts and Affections to the Things that are above, renew me according to the Image of thy Love, and frame my Love to an Heavenly Conversation ; enlighten my Understanding, sanctifie my Will, moderate my Desires, govern my Affections, mortifie my fleshly Members, and destroy all Sin in me, and deliver me from this Body of Death : Work in me a Fear of thy Power, and Love of thy Goodness, and Zeal for thy Glory, and Thirst for thy Grace ; and an earnest Desire, and constant Resolution, as much as in me lieth, to approve my self to thee in all things ; and frame all my Actions to the Rule of thy Word. Hear me, I beseech thee, for my Friends, and thy Church for me, and Christ for us all ; saying,

Our Father, &c.

Before

Before the Sacrament.

O Lord, I beseech thee, duly to prepare my Soul to receive thee worthily, that I may affectively feel, taste and feed on the blessed Body and Blood of thy dear Son Jesus, that by him I may have Eternal Life; and Pardon, O Lord, my Unpreparedness for the Time past, when we have approached to those holy Mysteries: And now, O Lord, ease and refresh my weary Soul, that is burthened with the deep Sense of my intollerable Sins, and fill me with the Fruit and Grace of new Vertue, that my Sins may no longer be a Cloud betwixt my Prayers and thy Pity, thy Goodness and my great Distress; but have regard to my Tears, and the Contrition of my Heart; for my Soul is truly sorrowful that I have ever offended so good a God, so gracious a Father. Oh, therefore, wash away the Multitude of my Transgressions, and let my Soul find Mercy for her insupportable Afflictions. Grant this for Jesus Christ's sake; whom, I beseech thee to prepare me worthily to receive. Amen, Holy Father; Amen.

WE will not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies: We are not worthy, so much as to gather up the Crumbs under thy Table; but thou art the same Lord, whose Property is, always to have Mercy: Grant us therefore, Gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our

*sinful Bodies may be made clean by his Body, and our
Souls washed through his most precious Blood; and
that we may evermore dwell in him, and be in us.
Amen.*

The Churches Hymn.

To this End,

Come, Holy Ghost, our Souls inspire,
And lighten with Celestial Fire.
Thou the Anointing Spirit art,
Who dost thy sevenfold Gifts impart.
Thy blessed Unction from above,
Is Comfort, Life, and Fire of Love.
Enable with perpetual Light,
The Dulness of our blinded Sight.
Anoint and cheer our spoiled Face
With the Abundance of thy Grace.
Keep far our Foes, give Peace at home:
Where thou art Guide, no Ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the Ages all along,
This may be our endless Song;
Praise to thy Eternal Merit,
Father, Son, and Holy Spirit. Amen.

Sect.

Sect. 6. A Word of Advice to review our Lives, and consider our own Frailty, that we may be duly qualified to partake of the Lord's Supper.

I. **T**He holy Scriptures teach, that Jesus Christ tasted Death for every Man, and he himself would have every Man be saved by his Ransom; for God hath an infinite Treasure of Mercy, which he doth abundantly bestow upon all his Servants, especially all those who come to him by Faith, and by Repentance. Faith is a firm Belief in all the Threatnings of God, as well as Promises; and also, a discerning of the Body of Christ in the holy Sacrament: And Repentance is a discerning of our selves, and also taking an holy Revenge upon our selves by Fasting and Abstinence, which will fit and prepare us for the holy Sacrament; which, as often as we receive worthily, we entertain the Lord of Glory, and we have, for an Inhabitant, the Eternal Son of God, who will most surely bring us to Heaven, as he himself is now there, if we do truly and really repent and believe, and obey his holy Will: For Faith is the Parent of Charity; and whatsoever Faith entertains, must be apt to produce Love; and whatsoever we love, we naturally cherish. Then let us therefore love the Poor and Needy, and deliver their Faces from being bedewed with Tears and

Blood ; and let us not hinder any good Person from being charitable to them ; but encourage them, love and esteem them for so doing ; and endeavour to have a sincere Heart, which is the Ground of Religion ; and in so doing, God will crown our Endeavours with eternal Reward : For if our Fasting and our Alms be done with Purity of Heart, they become the Wings of Prayer, and they will carry us into Heaven, which is the Reward of Vertue and Piety, if we use the Spirit of Obédience ; for that is the Condition of the then promised Rewards we have been speaking of. But then, lay no stress upon the Performance of your Duty ; for it is God's Mercy and Acceptance, that makes it of any value ; for then it is instrumental to the end of the Spirit, and free from Superstition. Therefore let no Man despair of God's Mercy, because we are sure there is more Vertue and Merit in him, than can be Guilt in us ; and if you desire to have the benefit of that, his Blood, you shall be cleansed from all your Stains of Sin ; and when you enter into the Regions of Death, you shall rest from all your Labours and Fears : Therefore remember, that the very Hoping in God is an Indearment to him, and a Means to get our Pardon ; for God saith, *I will deliver him, because he hath put his Trust in me*, Isa. 26. 3. Wherefore have a good Hope in God's Mercy, do your endeavour to be saved, and leave the effect to him who hath said, *I will never leave thee, nor forsake thee*, Heb. 13. 5. Therefore we may boldly say,

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The Lord is my Helper and Defence ; I will not fear what Man can do unto me. Then let us cleave unto him by Fasting and Prayer, joyned with Hope, which are the Wings of our Confidence in Almighty God. Fasting is but, as it were, the Wing of a Bird, but Hope is the Wing of an Angel, which mounts us up to Heaven, and brings our Prayers to the Throne of Grace : Therefore let us pray with as much Devotion and Fervency, as if the Salvation of all the World, and the Glory of God, and the Confusion of all the Devils, did depend upon our Prayers.

2. Then beg of the holy Trinity to assist you into all Truth and Goodness ; for as God commands all Holiness, so he promiseth all Happiness ; which are to be attained to by this excellent Duty of Fasting and Prayer, which was called by the Doctrine of the holy Church, The Nourishment of our Hope, and a Fore-taste of Heaven ; the Restraint of all Evil, the Wing of the Soul, the Diet of Angels, the Instrument of Humility and Self-denial, the Purification of the Spirit : And it is also said by the ancient Fathers, to be the Mark in the Forehead which the Angel observed, when he signed the Saints, to appease the Wrath of God. Although the Wisdom of God consists not in Meats and Drinks, yet, when we deny our selves something for his sake, he is pleased with us, because his Kingdom consisteth in Righteousness and Peace, and Joy in the Holy Ghost : *This is the Wisdom which*

is from God; first pure, and then peaceable, James
3. 17.

*Sect. 7. Of Baptism and the Sacred
Supper.*

I. **B**aptism and the holy Sacrament were ordained by Christ, purposely to signify and confirm the main Grace unto us: They are Means to convey Grace unto us, by the power of those, God's Ordinances; thereby we so feel and taste the Sweetness of God's Grace, to our Comfort. This Sacrament is called, a precious Banquet, admirable wholsom, and full of all Sweetness: And, to provoke us the more to love it, he addeth; Sins are cleansed, Vertues increased, the Mind made fertile with all spiritual Graces; and that, when Christ saw his Disciples sad for his Departure, he left unto them the Sacrament for a Sign of Comfort, as a Pledg of his Resurrection; which changes our mortal Bodies, by frequent use of these sublime Mysteries, into his own Nature; that is, into Immortality, Life and Glory. Wherefore amongst other Effects, this doth admonish us of the Immortality of our Bodies; for, as Christ's Body did not remain in Death, so also shall not ours; for it cannot be, that our Bodies should (for ever) remain in the Sepulchres, seeing that they are nourished by Christ's Body and Blood. Consider, the Under-
standing

standing is inlightned by this holy Sacrament that it easily cometh unto the Knowledge of God Consider how it reneweth Christ's Grace; that like as bodily Food doth renew that which natural Heat hath consumed, so this heavenly Nourishment restoreth that which the Soul, through the Heat of evil Desires, had lost.

2. Consider, It joyneth us to Christ our Head, and also unto our Neighbours, who are Christ's Members; provoking us to love them with true Charity: And therefore this Sacrament is called of the Fathers, the Sacrament of Union and Love; for Christ, by giving his Servants this Food, uniteth them, as it were, in one, to himself. Consider then the great Peace and Tranquility of the Mind, which cometh by this Sacrament; that, as the Ship was tossed and troubled before, but when Christ came into it, it was calm; so in this World we are all troubled, but when Christ comes, we are all quiet: Then let us desire with our whole Hearts to have part in Christ's Righteousness. Lord, give us of this Food, that may work in our Souls these so many and worthy Effects. O my Soul, stand amazed at the Love of thy Saviour! Make an end of Tears; bewail no longer thy own Vileness and Weakness; for these three loving Sisters and Advocates have pleaded thy Cause, and found Favour: 1. Mercy hath presented thy Infirmary, and found Grace. 2. Wisdom hath invented the Means to obtain Help. 3. Love hath constrained Christ to put it in Execution. This

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is the Means that Jesus, by the Union of this most powerful Sacrament, would unite thee unto himself, that thou mightest be made one with him; and to this end thou dost receive him. I pray thee, my loving Jesus, that this Union may be firm and sound, that neither Life nor Death may separate us from thee. Cause us, O Lord, that we may be wholly joyned to thee, that we may glory with the Apostle, and say, *We live not, but Christ liveth in us.* Amen.

Sect. 8. *A Persuasion to Fasting, Prayer and Humility, that we may be worthy to approach to the holy Sacrament.*

And that we may so do, let us draw near to God, and he will draw near to us. And we may draw near to him three Ways: 1. By Fasting. 2. By Prayer. And 3. By Approaching to him in the holy Sacrament; where we receive his most holy Body and blessed Blood by Faith, and spiritually. Now Faith is a Discerning of his Body, and Repentance is a Discerning of our selves, with a Sorrow for all our Sins past, with a Change of the Mind, and Will, and whole Life, and a speedy Turning from whatsoever hath been amiss, to whatsoever is good. Faith is also an humble and hearty Assent, to the adorable Mysteries of God; and it is also a perfect Agreement betwixt Words and Things,

Things, and it will make us to discern the true value and price of things. Then let this be the Rule and Measure of our Lives, even a Drawing near to God, in a full Assurance that God will accept us, and holy Angels behold us, and good Men joyn with us; that in the due Use and Exercise of these Mysteries we may become spiritual, singing to God exalted Praises; to thee, O most blessed and glorious Trinity, Father, Son and Holy Ghost! that when these miserable Bodies of ours shall be made, in some measure, like to the glorious Body of the Second Person, we may, with Angels and Archangels, praise, worship and adore thee to all Eternity, and World without end. *Amen.*

Sect. 9. *Of Fasting.*

THE Fast from Sin ought to be perpetual: The Fast from Meat is extraordinary, upon special Occasions, to avert some dreadful Judgment, or avoid some imminent Danger. The Fast against Sin ought to be for ever, and the Fast from Flesh should be also frequent, and according to the Customs of the ancient Church, and the present Practice of the Church of *England*; who exhorteth her Children to Fasting and Abstinence, especially in the holy time of *Lent*; because Abstinence makes the Spirit apprehensive true and pure, and fits us to run the Race that is set before us; and many Advantages it brings to the Soul: By all which, if we look upon it
with

with an impartial Eye, we shall discern it truly amiable, and most acceptable to God, to Nature, and to Reason; to Vertue, and to Religion: 'Tis the Continnence of Men, the Chastity of Women, the Vigour of the Living, and the Ease and Quiet of the Dying; a wise Means to attain a Crown; yea, it is a Crown it self, and vertual to the Head of him that wears it; and will instate him with an incorruptible Crown of Life, and accurately qualifie him for endless Happiness; for Fasting is good both for the Body and the Soul, and Abstinence hath changed the raging Spirits; and it makes Men affable and chearful, wise and tractable, and subdues them to a right and pure State. Nay, the benefit of Abstinence goes yet farther; it extends it self to the Memory and Understanding, quickens the Wit, and sharpens the Invention, and ripens the Judgment as far as the Constitution is capable, and makes the Spirit apprehend Truth and Purity; for Abstinence gives the greatest Advance to spiritual and heavenly Vertues, and supplies the Soul with many Helps to get to Heaven: Nay, it flies higher than any other Means of Grace, if it be rightly made use of. But Wisdom will not dwell where the Vapour of Meat and Drink hath too much power; for Intemperance sends up an obstructive Humour, that seisseth and disableth the thinking Powers of the Brain, and dulleth the Memory, and Apprehensive Faculties; nay, it infeebleth the Body, and besots the Mind; nay, many receive Death's Wound, even at their Tables,

bles, by over much Wine, or too delicate Sawce ; but Abstinence is good to cure or prevent Diseases, and to recreate and refresh the Spirit ; and makes Men accurately good, and prevents that fatal Wound, which more receive at the Table than in the Field. But Abstinence cures many that are sick and Weak, unless they are decayed by Age, or Study, or some other Accident ; for this does us good in an eminent manner, beyond our Apprehension, and heals the Nature, and the Mind. Therefore they are,

1. Weekly, on the *Fridays*.
2. Monthly, on the *Holy Day Eves*.
3. Quarterly, on the *Ember Weeks*.
4. Yearly, in the *Lent*.

Fasting hath been anciently looked upon as a Christian Duty, as a proper Means to attain every Vertue ; and not only attain, but also maintain and increase them, and hath a singular Power to expel evil Spirits ; for it is so powerful, that it can expel the Wrath of the Almighty, by suppressing every evil Motion of the Mind, and disposing it for Divine Prayer ; and makes Men thrive in Goodness in this Life, that he may crown them with Glory in the Life to come. Therefore, whosoever fasts to humble his Soul before God for his Sins, his Fasting is an Act of Repentance : And he that eats less himself, that he may have the more to give to the Necessitous and Indigent, his Fasting is an Act of Charity : And he that fasteth, the better to dispose his Mind for Religious Devotion, performs an Act of acceptable Worship to God ; because hereby he judges himself, he gives Glory

to God ; for this subdues Men's Bodies to their Souls and Spirits, and makes them ready to obey the Will of the Lord, whose Commands are all most just and good. Besides, the Practice of the Christian World in all Ages invites us to the good and most wholsom Observation of this most sacred Time of *Lent*, which spurs us on to Amendment of Life ; for when we punish our selves for our Sins, we shall take the more Care how we run into them again ; and they who will not be content to miss a Meal, how could they digest the Contrariety, of not knowing where to get one ? But those that fast but when they please, are pleased to fast but very seldom, or not at all ; therefore our spiritual Prelates, who watch over us for the Good of our Souls (*Heb. 13. 17.*) are very commendable for prescribing us set Fasts, seeing they tend to the Good of our Souls ; and we can do no less than diligently observe their equitable Commands : for this sacred Custom, to wit, the Observation of *Lent*, we find upon Record, in the deservedly admired Works of all the Primitive Fathers ; who kept this holy Fast of *Lent*, as a Tradition received from the Apostles themselves, and therefore we ought not to be deficient in observing it, that our Flesh may be subdued to the Dictates of the Spirit, that we may ever obey, most readily, in Righteousness and true Holiness, every Godly Motion ; and thereby appease the Almighty, whose Anger is most justly gone out against us, for our manifold and boundless Offences against our all holy
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and most just God. ¶ Therefore, whoſo faſteth not to obtain God's Favour, the Prophet *Iſaiah* tells them, *That it is an Iniquity that will not be purged from them till they dye*, *Iſa. 22. 15.* Therefore, according to our corporal and ſpiritual Strength, we ought to afflict our ſelves for our Amendment, and piously emulate the Primitive Chriſtians, in their Obedience of their and our Lord's all-wiſe Commands; who ſpent their Time in devout Prayers, and in diligent reading and hearing God's holy Word, every Sentence of which is worth more than ten thouſand temporal Worlds. If the Golden Rule of *Tertullian* might take place, *To judg of Men by their Faith, and not of Faith by Men*, all our Heat of Diſputation about the Keeping of *Lent-Faſts* would ſoon be turned to Fervour of Devotion. Doubtleſs, as that Myrrhe is more precious which drops from the Tree of its own accord, than that which runneth after piercing of Inciſion, ſo thoſe Devotions are more kind and pleaſing to God which Love, and a deſire of growing in ſpiritual Grace, move us to, than ſuch as preſent Neceſſity, and Horrour of imminent Dangers extort from us. Never to ſeek after God, but when the Rod, or ſome other Affliction is upon us, will be a great ſign that we little love him. Becauſe the Devil moſt rageth againſt the Members of Chriſt, when they are to be made Partakers of the moſt holy Myſteries of Chriſt's Body and Blood, the Doctrine of the Holy Ghoſt inſtilled it into the Minds of Chriſtian People, that before *Eaſter* they

they should prepare themselves, by an Abstinence of forty Days. St. Gregory the Great straineth higher, in his Note upon the *Lent-Fast*; he will have it offered to God as an holy Tythe of our Time, or as a tenth part of the Year: Saith he, *The whole Year consisteth of 365 Days, and if we afflict our selves with Fasting 36 Days; we give, as it were, the Tythe of the Year to God: And, to the end, the holy number of 40 Days may be fulfilled, we take in, by way of Supplement, 4 Days from the former Week.* The Protestant Churches in *Bohemia* keep the *Lent-Fast* as we do. Thus they profess, many ancient Rites and Customs are kept by us; as namely, the Set-days of Fasts and Feasts. To fast religiously at some times, is God's Command; at this time, to wit, in *Lent*, is the Churches Precept.

Sect. 10. 1. *Fasting humbleth.* 2. *Prayer beseecheth.* 3. *Repentance bewaileth.* 4. *Charity worketh.* 5. *Faith believeth.* 6. *But the Holy Sacrament applieth all, by Christ's Merits, to the Salvation of our immortal Souls.*

1. **T**Hen there are three things which do always hold Men bound to God: The first is, The multitude of his Benefits, for which we ought to give him Thanks. The second is, The multitude of our Sins, for which we ought

to ask Mercy. The 3^d. is, The multitude of Miseries & Infirmities, for which we are bound to seek a Remedy. Now, for Acknowledgment of our Duty, the Blotting out of Sins, the Relief of our Miseries, there is, at once, no more strong and forcible a Means than the frequent Use of the holy Sacrament ; wherein we offer Praises to God upon the Altar of our Hearts, and beg Remission of our Sins by his Mercies who died for us, and for the Salvation of many.

*Then let's repent in time, that we may our Lives amend,
Before that Death doth come, our Lives to end ;
That we all Times for Death prepar'd may be,
That sudden Death may never come to me.*

2. There is a Repentance and a Sorrow for Sin, which may be too late when there is no time to begin ; for Repentance is a Work of Time, and it must be accomplished by the working of our Hearts and Souls with Tears of Sorrow ; for Christ, who gave himself for us, and to us, will have us to worship him with the Knee of our Souls ; which we must do, by loving and adoring of him ; which Love is called the Flame of God. Then let us not waste and lavish away our Time, which is the most precious of all things ; and when once it is gone, it cannot be called back again, no more than we can weigh the Weight of the Fire, or measure the Breadth or the Length of the Wind. Therefore, if we will do any thing, we must set about it presently, this very Now, that God may hear our Prayers, and assist our Endeavours, which he

will not fail to do if they are sincere ; for we have but one Soul, and that is eternal and immortal.

3. Therefore, while we have Time and Season, let us prevent Danger, and secure Good, for our Time is short and swift ; then let us not waste and lavish it away, but let us set about Repentance immediately ; for Time is precious, and Season is more precious : Eternity and Salvation depends upon the well-spending of our Time ; for the Work is very weighty, and swift is the Flight of Time ; for what is past cannot come into our Power again. Time is a new and a distant Moment, it still flees away, Repentance follows close at her Heels ; Season is precious in it self, and useful to us : Seasonable Grace is a ready Compliance to the Will of God ; therefore watch the exact Minute, for it is precious ; this little, *Now* ; which, well improved, will make your Soul rich and precious : Then beg of God, that all that are endeared to you by any peculiar Right, may be gathered under the sure Mercy of Christ ; and because our Lots are fallen into troublesom Times, beg of God, that you may find Sanctuary in him, to succour you in the Time of Need. Be thou, O God, a Light unto my Eyes, a Guide to my Understanding, and a Joy to my Soul : *Amen.* Then let us beg of God to be a Light unto our Eyes, Musick to our Ears, Sweetness to my Taste, and a full Contentment to our Hearts. Be thou my Sun-shine in the Day time, my Food at the Table, my Repose in the Night, my cloath-

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ing in Nakedness, and my Succour in all Necessity. *Amen.*

Sect. II. *Religious Duties to be performed at the time of Receiving.*

PRepare thy Body by a decent Gesture ; recollect thy Mind, and fix thy Thoughts wholly upon this most sacred Action : Stir up in thee an holy Fear out of this Consideration, that God is there present in a special manner, and his Angels attending him, and observing thee. Say to thy self, in the Words of *Jacob*, *Oh, how fearful is this place ! It is no other than the House of God, and Gate of Heaven* : An holy Astonishment, or Admiration, out of this Consideration, that the Lord thy Maker and Redeemer, and the high Possessor of Heaven and Earth, so far humbles himself, as to be thy Guest ; say to thy self, in the Words of *Solomon* ; It is true, indeed, that God will dwell upon the Earth, but his Majesty is so great, that behold, the Heaven, and Heaven of Heavens cannot contain him, how much less the narrow Room of my Heart ; which seises me with an holy Abashment and Confusion, out of this Consideration, That so vile a Worm and sinful a Wretch as I am should have so infinite a Majesty, and holy Guest, to come and sup with me. Say to thy self, in the Words of the Centurion ; *Lord, I am not worthy that thou*
D d 2 *shouldst*

shouldst come under my Roof, Luk. 8. 14. Or with St. Peter ; Depart from me, for I am a sinful Man, Luk. 5. 8. (or rather, Have mercy on me, because I am so sinful :) With an holy Sorrow, out of this Consideration, that thy Sins did put thy Saviour to those Torments which are signified, and lively represented in this Sacrament. Say to thy self, in the Words of *Jeremiah, ch. 9. v. 1. Oh, that mine Eyes were a Fountain of Tears,* to bewail those Sins which drew so much Blood from my Saviour. And strive to be in an holy Joy, out of this Consideration, That the infinite Debt of thy Sins is discharged, and the Acquittance delivered unto thy self. Therefore say to thy self, in the Words of our Lord to *Zaccheus ; This day Salvation is come unto thy House, Luk. 19. 9.* And beg of God to fill thee with an holy Desire of expressing some Thankfulness to him, out of this Consideration, That, together with the Sacrament, thou receivest Christ himself, and all the Benefits of his Passion : Say to thy self, in the Words of *David ; What shall I render unto the Lord for all his Benefits that he hath done unto me ? I will take the Cup of Salvation, and call upon the Name of the Lord, Psal. 116. 12.* Observe and meditate upon the Resemblances between them, Bread and Wine ; true, and in substance ; *i. e.* it signifies, and conveys to us the Body and Blood of Christ, who is one Body, but gives himself freely to us all, who are all Members of his one Body, and united together, and therefore ought to be in Charity with one another. Christ's Body and
Blood

Blood is the Perfection of the Soul : Bread and Wine strengthens and comforts the Heart ; Christ's Body and Blood establissheth the Heart, and comforts the Conscience : Bread and Wine, the common Food of Men , not Sucklings ; Christ's Body and Blood in the Sacrament is not Food for Sucklings, but for Men of riper Years, that can examine themselves : Bread and Wine were designed and set apart for the holy Communion ; Christ's Body and Blood, designed and appointed by God for Man's Redemption, and God the Father's Satisfaction : Bread and Wine laid upon the Communion-Table ; Christ's Body and Blood laid upon the Altar of the Cross : Bread and Wine consecrated by the Minister, and given to the Communicants ; Christ's Body and Blood, joyned with the Eternal Spirit, and offered to the Father, is a full Satisfaction for our Sins : Bread broken, and Wine poured out signifies, Christ's Body bruised and torn, and his Blood poured out : Bread and Wine given by the Minister ; Christ's Body and Blood given by the Father : Bread and Wine taken into the Hands of faithful Communicants ; Christ's Body and Blood received by Faith, and applied to our Consciences : Bread and Wine eaten and drank by the Mouths of Christians ; Christ's Body and Blood fed upon in the Hearts of the Receivers : Bread and Wine united to the spiritual Substance of the Body and Blood of Christ, conveys to us the Benefits of his Suffering, and unites us to him, and makes us one with him,

by an unspeakable and inseparable Conjunction: Bread and Wine sustain and nourish the Body in this temporal Life; Christ's Body and Blood nourish and preserve our Bodies and Souls to Life Eternal: Christ's Body and Blood worthily received, increase Faith and spiritual Graces in the Soul, and make the Mind revived by those spiritual Dainties. Therefore the Ends and Purposes of this holy Sacrament both invite and engage us to come to it; for this keeps us from falling from our Hope in the Lord, and helps us to meditate on good Things with Wisdom, and to understand the Secrets of the Lord: But he that wilfully and obstinately refuses to receive this holy Sacrament which Christ himself hath appointed for a sacred Memorial of his incomparable Love for the whole Race of Men, he doth, in a manner, dis-own his Lord, and dis-avow to be a Christian; because, by this Act of refusing to be made Partaker of this holy Institution, he does, in a manner, dis-own himself to be Christ's Disciple, which cuts him off from his Body, by thus openly proclaiming, that he will have no Communion with him. But let us not suffer our selves to be of this unhappy number, but devoutly endeavour to prepare our Minds and Souls to receive these holy Mysteries humbly, devoutly and reverently, that God may accept us as his Friends and Favourites, and bestow on us many excellent Gifts; that we may extreamly fear to refuse to come to this holy Communion, because refusing to come

is the same as to refuse to be religious, and so consequently, refusing to have a Part or Portion with Christ, which is a dreadful Condition ; from which, pray God deliver every Person, for his Mercy sake ; and give them Ingenuity and Integrity of Mind, that they may be worthy to offer to him an holy and acceptable Sacrifice of both Bodies, Souls and Spirits, that his Majesty may admit them, in his due time, to his Heavenly Kingdom, to dwell with him in Glory, for ever and ever, World without end. *Amen.*

A Meditation by way of Petition to God, with Thanksgivings.

EVery degree of Sin causes the Holy Spirit of God to withdraw, and retire from us : But, to prevent this, let us beg of God to give us Grace to flee and forsake every degree of every sort of Sin. Therefore, O my God, give me, I beseech thee, the Spirit of Reformation and Humiliation : And direct thou my Path that I shall walk in, that when I come to dye, my Soul may be as the Souls of all good People are ; more active, when they are free from the Load of the Body ; and that the Soul may feel it self free from all Incumbrances, and enjoy the Presence of God. Let us presently cleave more stedfastly to him, Amen. But, in the mean time, I humbly beg Sincerity in all my holy Purposes ; for thy Mercies, O God, infinitely outweigh those of Men : Therefore, above all, give me

Grace, O God, to fulfil thy most holy Will here, whilst I am on Earth, as it is done by thy holy Angels in the Heavens, that I may manage my Time wisely, for I know not that I shall live till To-morrow; for most certain it is, that we must all come to our Death-beds: And to testifie this to us, let us but consider our Sleep, which is, in reallity, but the Picture of Death, that we may remember that Christ died, that we might have Hope in our Death; and so meditate upon his Love, as to behold, wonder and admire the Mercy and Goodness of God, that is so great, that it is the Wonder of the World; that Men who are made after the Similitude of God, should be so unmerciful, and so merciless, as generally they are; but that Men predestinate themselves from God, by a long Course of Sin and Wickedness; after which it seems hard for them to return, till they lay hold on the Merits of Christ, which draws them to Repentance, which is a durable State of Piety and Holiness, and a constant Practise of living exactly, purely and chastly, humbly and wisely; for these are the Threads that make up the Wedding-Garment which Christ bids us to put on when we are to meet him at his holy Table, and sup with him. And this is the Liberty that God gives us, to seek him; and not to us only, but to all his People. And this Spirit of Liberty is a Temper of Mind which will make us to love unseen Objects, which will bring us to Justification and Sanctification, which is a full Resignation of our selves to the Will of God, which will make us to admire our Redemption, which was before his Calling of us: Election is also the Work of God, who fore-saw what

Grace

Grace would be received ; and also, what Grace would be rejected : But these things are double Wonders of his Infant-mercy. Therefore give me, O my God, an ardent Delight and Love of thee ; and make me one of those blessed Ones that know the joyful Sound of the Gospel, that bringeth Comfort, Happiness, and Blessedness to all that obey the pleasant Sound thereof ; for no Man ever missed of Happiness, but by mis-placing of his Happiness, and by placing of it in a wrong Object, and by seeking of it where it is not to be found ; I mean, in placing of it in some sensual Pleasure ; for God leaves something in every Man's Power, to try his Obedience ; therefore it is in every Man's power, by the Blessing of God, through the Gospel, to work out his own Salvation : And this we may do by Repentance and Faith, Hope and Love ; for the Love of God makes the Heart to please him : Therefore no one is excluded from God, but he that excludes himself ; wherefore none need to enter into Darkness, but the Wilful and Impenitent ; for nothing burns in Everlasting Burnings, but the incorrigible Will of a wilful Man ; for the Torments of those that are shut out from the Presence of God consists in the Anguish of the Spirit, and Horrour of their Minds, and Sting of Conscience ; which will certainly be the Lot of all that disobey the Gospel of Christ, who is ascended into the Heavens, and is more the Light of the Soul, than the Soul is the Life of the Body. Then let us draw more near, and earnestly seek to God for all his Graces and Blessings in Prayer, wherein we are more near to God than in any other thing ; and therefore Prayer is called the Reverence
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and Devotion of the Soul, and is like to a well-ordered Army; for we please God when we thus try him by this kind of holy Violence: And if we thus please God, His Majesty will certainly be pleased to bless us, and endue us with a diligent, and a sober, and an untroubled, and a composed Spirit; but herein your Gesture of Body must be reverend, grave and humble; and so every degree of Prayer which distils from the Heart, is a degree of Return to Hope and Pardon; and also, a Vow to God is an Act of Prayer; and likewise, Desire is a part of Prayer; nay, and more than a part, for it is Prayer it self; for Desire hath always been called a Voice by the ancient Fathers of the Church: And if you earnestly beg these Graces, you cannot fail of receiving them; for these Desires are the chiefest Works, and attain the Blessings, through God's Mercy and Acceptance. If wandring Thoughts suppress you, and are against our Wills, if we pray against them, then they can do us no Harm: Thus you may make Prayers the Antidote and Defence against all Assaults and Harms. Moreover, let us thus heap up to our selves Treasures in Heaven, the Joys thereof are so great, that no Heart could ever yet imagine how great they are; no, not the Hearts of the best and wisest of Men. Then let us place our selves upon our Death-beds by Imagination, and considering the Joys we shall have in Heaven for every Hour devoutly spent here on Earth: And by thus doing, we may resign our Souls with pleasure and joy, into the Hands of God, and of Christ, who ever since that he ascended into the holy Heavens, his Church has been as conspicuous upon the Earth, as the

is in the Firmament of the Heavens : And that we
 may be, every one of us, true Members of that one Ho-
 Catholick Church, let us be merciful and beneficent,
 liberal, and full of Alms ; and let our Alms be done
 with much Compassion, that they may be the more ac-
 ceptable with the Lord ; for Alms without Mercy are
 like to Prayers without Devotion ; for Liberality mea-
 sures the degree of Alms, and makes our Gifts the
 greater ; for Mercy and Alms are called the Body
 and Soul of that Charity which we are bound to pay
 to the Neccessitous ; but it must always be done with an
 Eye of Pity and Compassion to the Neccessities of all that
 stand in need of our Help : But, above all, let us
 take great heed that our Alms be done with a single
 Heart ; that is, without that low and base desire of
 getting the Praise of Men ; and if that be secured,
 when ye may give them either publick or privately ;
 but then you must take heed, when you have done a
 good Turn, to so forget it, as not to speak of it ; for
 if you upbraid the Party of it, you lose the nobleness of
 the Charity : And be sure to give to such as cannot
 recompence you again, and even to the Unthankful,
 and the dying, and to those you shall never see again,
 and that with speed ; for he gives twice, that gives
 quickly. And likewise, do not fail to give to them that
 have nothing left them but Misery and Modesty ; and
 these we ought to enquire out, and to convey our Relief
 to them, that we make them not ashamed ; for if you
 do not this, your Alms, or Courtesie, is not Charity,
 but Traffick, or a kind of Looking to receive Interest :
 But be sure that you omit not to relieve the Wants of
 your Enemies ; for by so doing, you may win him to
 God,

God, and to your self ; for both your Enemies and the Poor are the Images of God, and in being kind to them we shall obtain for our Reward a goodly Treasure in Heaven. But let me tell you of a greater Charity than it is possible for you to reach unto ; Christ, who gave himself unto Shame and Death, to redeem you (who were his Enemies) from Death and Hell : Therefore, when you consider this, be humble ; for Humility will cure you of Anger, and make you to consider your own Infirmary, and thereby to pardon all that have offended you. And if Anger arise in your Breast, instantly seal up your Lips, and let it not go forth ; for to be angry and envious is nothing but a direct Resolution never to enter into Heaven by the Way of noble Pleasure taken in the delight of others Happiness ; for Good done to others is the only Duty whereby we shall be sentenced in the Day of Judgment ; for nothing but Charity, and Alms, and other good Deeds is that whereby Christ shall declare the Justice and Mercy of his Eternal Sentence to us Men ; for God the Father is imitable by us in nothing but in Purity and Mercy : If you have no Money, yet you may have Mercy, and are bound to pity the Poor, and to pray for them : And thus you may throw your holy Desires and Prayers into the Treasury of the holy Church ; for a Cup of Wine, or a Cup of Water, if it be but Love to your Neighbours, or a Desire to help any of Christ's Poor, will infinitely increase your Treasure in Heaven, and it likewise provides Friends for us when we dye : And thus Christ rewards us as if we had been kind to himself, and will most surely feed us, although he put himself to the Expence of a Miracle to do it, as he did

to that Widow of Zarephath, whose Barrell of Meal consumed not as long as she fed the Prophet of the Lord, 1 King. 17. 14. Therefore put on Bowels of Mercy and Compassion, and inkindle in your selves an Eye of Pity, and that will produce Alms, and all other good Works of Clemency and Compassion; and then, when the Eye sees what it never saw, the Heart will think what it never thought; But when we have an Object present to our Eye, then we must pity; for the Providence of God hath fitted our Charity with several Objects, for he that is in thy Sight or Hearing is fallen into thy Charity: Put on then, as beloved of God, holy and compassionate Bowels of Mercy and Kindness, forbearing one another, and forgiving one another. If any Man hath a Quarrel against any, then let us consider the Words of St. Chrysostom, To know the Art of Alms is greater than to be crowned with Diadems of Kings; and yet, to convert one Soul is greater than to pour out ten thousand Talents into the Wants of the Poor, when they are in Necessity (or Distress) Debt or Misery; for your Reward you shall have your Store increased; 2 King. 4. 6. Like to the poor Widow, for whom God caused the Oyl to increase, that so long as she held up empty Vessels, God made the Increase so much, that thereby she paid her Debts, and sustained her Sons. Then fail not to do good, and verily thou shalt be fed; Psal. 37. 3. Thus the Meek-spirited shall inherit the Earth, and be refreshed in the Multitude of Peace. Psal. 37. 11. Besides 'tis said, that a small thing that the Righteous hath, is better than great Riches of the Ungodly

Ungodly ; for the Salvation of the Righteous cometh of the Lord, who is also their Strength in time of Trouble ; for the Lord shall stand by them, and save them, and deliver them from all Harms, and shall give them infinite Comfort and Satisfaction in themselves, because they put their Trust in him. *Then Glory be to the Lord on high, who regardeth us that are so vile, so low. Then blessed be the Eternal Deity, who hath thus declared his wonderful Goodness to us his poor Creatures, who were unworthy of the least of his Mercies.*

Therefore, Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the Beginning, is Now, and Ever shall be, World without End. Amen, and Amen.

O Lord, I beseech thee to give me the Eternal Consolation of thy Holy Spirit, that I may adore thee with all Humility and Devotion ; Amen.

Another Meditation.

THe Symbols of the Spirit is the Cup in the holy Sacrament ; The Soul shall live that seeks him : Therefore give me, O God, a Portion of thy Essential Spirit, That 1. My Understanding may know thee. 2. That my Will may seek thee. 3. That my Memory may retain thee. 4. That my Hands may embrace thee. 5. That the Affections of my Heart, which

which is the Will, may adore thee. Illuminate my
 Understanding with thy vehement Love, O God,
 which is thy Holy Spirit : Therefore give me that
 Vehemency of Spirit that thou requirest in me ; and
 bring me, O God, to that holy Place, where I shall
 cease to grieve, and to suffer, but never cease to live,
 and to be happy : And give me an unwearied Indu-
 stry in thy Service, O God : And wherein I have
 not been innocent, make me penitent ; and, for the
 time to come, make me vertuous, and piously innocent
 in all things, that I may be both holy and pure. And
 let thy Grace restrain my Thoughts, O my God, and
 make me obedient to thee in every thing, and quench e-
 very Spark of Ill in me, for Jesus Christ his sake ; that
 I may keep my Heart with all diligence, that I may
 make my Calling and Election sure : Therefore, O my
 God, fill my Mind with Purity and Peace here, that I
 may obtain Felicity and Life hereafter ; that I may be
 satisfied with those Pleasures above, and delight my self
 in the Beautifick Vision, and be filled with that Har-
 monious Musick above, which is the particular Pri-
 vilege of the Pure in heart, for they only shall see God :
 Therefore, O God, make us all pure in heart, that
 we may be capable of Receiving those innocent Cele-
 stial Joys ; for we know that we cannot attain to
 these solid and durable Joys, but by Obedience, and
 vertuous Habits here, whilst on Earth ; for 'tis these
 alone can advance us to Heaven : Therefore, O God,
 fill my Mind with good Desires, and my whole Life
 with good Actions, to the Glory of thy holy Name,
 and the Good of my own Soul, and to the Benefit of
 my Neighbours, through Jesus Christ our Lord and
 only Saviour. Amen, and Amen. A

A Prayer for Holiness and new Grace, by way of Meditation.

O Lord, I pray thee to endue us with Righteousness, that being filled with Holiness, our End may be Everlasting Life ; that we being perfectly reconciled to thy self in all things, our Souls may be eternally saved, for his sake who died for our Sins, and rose again for our Justification : And let us not forget our Favour and Interest that thou hast given us ; but give us new Grace and Favours to our Lives end, that we may receive the Benefits of the Death of Christ, who died for all Men, and whose Kindness extends to every Creature. Oh, let us all be found pure, and without any spot of Sin, that we may send our Prayers, as Ambassadors to God, with Earnestness and Humility, that they may come up to the Ears of God, and bring down Blessings from him, that we may not be disquieted by our Troubles or Afflictions, because that our Reconciliation is the more difficult for the number and greatness of our Sins, because our Comfort is, that it is possible, and may be obtained, if we beg Grace, to change our Nature, our Habits and Inclinations, that we may abound in Goodness ; and then the Lord will, doubtless, accept and receive us, if we are thus become new Creatures ; for the Grace of God worketh all things with easiness and delight, which helps us out of all Difficulties ; for David was perfectly reconciled to God, and our Case is not worse than his was, therefore necessary was our Reconciliation with God, for the neglect of this makes

makes us lose Eternal Salvation. Then be not like to Jerusalem, who neglected her Visitation, and despised the Riches of God's Goodness, who gives us gracious Motions and Inclinations; and if we make good use of them, they will be to us Eternal Salvation; which, if we obtain, we cannot be lost: If we place God upon the Throne of our Hearts, then he will replenish us with his Grace and heavenly Benediction, which will purifie and refresh our Souls, and pardon all our Sins, for the sake of his dear Son Jesus. Amen.

A Litany.

O Thou that hearest Prayer, unto thee shall all Flesh come, *Psal. 65. 2.* Lord, hear my Voice: Let thine Ears be attentive to my Supplications, *Psal. 130. 2.* Behold, now that I have taken upon me to speak to the Lord, who am but Dust and Ashes. Oh, let not the Lord be angry, and I will speak: That it may please thee to fill mine Heart and Mouth with thy Praise all my Life long, for all thy Faithfulness, and Truth, and Loving Kindness shewed to me in the Land of the Living. That it may please thee to give me a clear Judgment, to see my Sins; holy Affections, to hate and abhor them; true Repentance, to bewail and forsake them; with a stedfast Purpose and Resolution against them for the time to come. That it may please thee to wash me thoroughly from my Iniquities,

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quities, and to cleanse me from my Sins, that I may be whiter than Snow. That it may please thee to apply to my Conscience the Obedience of the Life, and the Sacrifice of the Death of Jesus Christ, for the Assurance of thy Favour, and my Pardon. That it may please thee to create in me a clean Heart, and to renew a right Spirit within me, to give Truth in my inward Parts, and to establish me with thy free Spirit. That it may please thee to give me such Graces as I want, and to increase those that I have, that I may, from time to time, grow from Strength to Strength, till I come to a perfect State in Christ. That it may please thee to make me an Instrument of thy Glory, and to direct all my Thoughts, Words and Works for the Enlargement and Advancement of thy Kingdom. That it may please thee to establish in me the Kingdom of thy Power, to rule and awe me with thy Fear, that thou maist bring me to thy Kingdom by the power of thy Grace; by which I beseech thee to sanctifie my Knowledg, and refine it with Love and Obedience, that I may do thy Will in all things. That it may please thee to open thy full Hand, and to bestow upon me the Necessaries of this Life, the Fruits of the Earth in due Season, with Continuance of Health, Liberty and Peace. That it may please thee to give me thy Blessing with them, that I may use them wisely, soberly, justly, charitably, thankfully and contentedly. That it may please thee to bless me, in all the Works of my Calling, with
Grace

Grace and strength, to obtain, to keep, and use a good Conscience towards thee and my Neighbours to my Lifes end. That it may please thee to sanctifie my Life, to sweeten my Death, and to raise up my Body in the Day of the Lord Jesus. Finally, That it may please thee to give me my Master's Joy, my Father's Inheritance, the Crown of Righteousness, the Glory of the new *Jerusalem*; and to satisfie me with that Fulness of Joy which is in thy Presence. Hear my Prayer, O Lord; and let my Cry come up unto thee, for Jesus Christ his sake.

Amen.

Prayers upon most Occasions of Humane Life, proper to be devoutly used at any Time.

I. A Prayer.

WE return to thee again, O God, with our Hearts and Mouths full of thy Praise: Lord, we are less than the least of thy Mercies; therefore we admire the more, that thou heapest thy Benefits upon us so, that we have no cause to beg any thing, so much as Hearts enlarged and instructed by thee, to return thy Goodness to thy self, that none of thy Mercies may be lost upon us, that none of thy Graces may be in vain unto us; that we may not have reasonable Souls in vain, that we may not have immortal

souls in vain ; to live by Sensuality, and not by Sense : But, while we have Time, let us provide for Eternity, and now be furnishing those everlasting Mansions, where we do for ever aspire to dwell ; that with Angels and Arch-Angels, and all the Choir above, we may sing Hallelujahs, pay Vows, and offer immortal Sacrifices to God the Father, Son and Holy Ghost. To whom be ascribed by us, and all his Creatures, all Power, Glory and Praise, Might, Majesty and Dominion, now, and unto all Eternity. *Amen.*

2. *A Prayer that we may not grieve the Holy Spirit of God.*

Give me Grace, that I may not grieve the Holy Spirit of God, whereby I am sealed to the Day of Redemption ; that I may seek the Things that are above, where Christ sitteth at the Right Hand of God ; that though my Body converse here on Earth, my Affections may be in Heaven ; that from henceforth, not so much I live, as thy Grace may be said to live in me. *Amen.*

3. *A Prayer to God the Father to have our Sins forgiven.*

Pardon us, O God, we pray thee ; for that our Hearts have imagined Evil, and our Mouths have spoken vile Things, and our Hands have joyned with our other Members, to put them

them into practise. But, O Lord, we beseech thee to blot out our Sins out of thy Remembrance, and refresh us with thy Mercy, and renew us with thy Divine Grace, that our Sins, which are many in number, may be forgiven, and blotted out by thy Mercies, which are without number ; that when we stand betwixt Time and Eternity, we may be comforted and supported in the Gate of Death ; and this we beg not for our selves only, but for all that are now, or at any time, at the Gates of Death : We beseech thee to give them a joyful Departure out of this Life, and an happy Reception in the Life to come ; which is full of Bliss, Happiness and Comfort. Oh ! Give their Souls an happy Passage to that joyful Place, for the Merits of Jesus Christ our Lord. *Amen.*

4. *A Prayer for the Refreshment of God's Divine Love.*

O Lord, I beseech thee to refresh my Heart with inward, divine, Heavenly Pleasure and Sweetness, that I may entirely love thee with all my Soul. Which Love, I beseech thee to kindle in me, by the comfortable Light of the Holy Spirit ; and not in me alone, but likewise in the Hearts of all my Friends, Relations, Acquaintance and Benefactors, that we may love thee with all our Minds and Might ; and not love thee only, but serve thee too, to the utmost of our Power and Strength ; being inspired with

the good Motions of thy Holy Spirit, we may be renewed, confirmed and strengthened with Might, by thy Holy Spirit, in our Inward Man, that Christ may dwell in our Hearts by Faith ; that we, being rooted and grounded in Love, may be able to comprehend, with all Saints, what is the Breadth and Length, Height and Depth, and to be filled with the Love of Christ, which passeth Knowledge ; that being perfectly inflamed with Duty, it may at last be changed from Duty, to Rewards ; and we may all pass from Earth to Heaven, and remain with thee, O Father, and with thy Son Christ, and with the Holy Ghost, for ever and ever, World without end. *Amen.*

5. *A Prayer to be guided by God's Overruling Power.*

STRIKE, O Lord, my obdurate Heart with the strong Pangs of thy Divine and Heavenly Love ; that being pierced by thy Almighty Power, it may become perfectly pure and holy, and desire to do all such good Works as thou hast prepared for me to walk in ; that my Mind being filled with the holy Streams of thy Divine Pleasure, I may at last arrive to everlasting Joy and Bliss, through Jesus Christ our Lord. *Amen.*

6. *A Prayer to be overcome by God's melodious Sweetness.*

O My God ! Overcome my Heart with the Sweetness of thy Divine Love, which may prepare

prepare my Soul with heavenly Vertues, for heavenly Joys. Make me holy here, that I may be beautified hereafter; that all vain, all unprofitable Desires may be quenched in me: And restore in me again the Image of thy Divine Light, which by my Negligence I have lost, that I may do thy Will in all things here, while below; that so, at last, I may arrive to thy everlasting Joy and Bliss, through Jesus Christ our Lord. *Amen.*

7. *A Prayer to desire Grace to keep Gods Commandments.*

O Lord, I beseech thee, give me Grace to keep all thy Commandments; for this alone it is that can make all Men's Souls happy, by being more watchful over their Ways, that thou maist shew to us the Covenant of thy Grace, and Assurance of the Forgiveness of our Sins by the Power thereof; that thou maist shew us the Light of thy Countenance, and the Enjoyment of thy Love, which we may attain by Faith and Repentance. O Lord, I submissively praise thy Divine Majesty for thy Grace, and all others thy Condescensions and Mercies, in entring into Covenant with such a worthless Creature as I am. Oh! make us all for ever to love and adore thy blessed Son, our dear Redeemer, for the Merits of his holy Life, and bitter Death; by which he hath satisfied thy Justice, and procured so much Grace and Favour for us. Oh! help us to abound more and more in Acts of Devotions, Praises,

and holy Love; and make us all diligent and sincere in the performance of all those reasonable Conditions which thou hast required of us, and we are engaged to fulfil, that our Souls may be ravished with thy Divine Love, and we may obtain the Effects of thy most gracious Promises, through Jesus Christ our Lord. *Amen.*

8. *A Prayer for God's Grace, to guide us to Glory.*

O Lord, I beseech thee to qualify us to receive all the due Dispositions of thy Grace, and Holy Spirit; that it may fill us with Heavenly Joy, and make us capable to receive Eternal Glories, which are at the Right Hand of God: And let thy Kindness and Love, O God, abound more and more to us, that we may live at Peace with thee, and thou with us; that when we have finished this Life present, we may enjoy an happy Being with thee, and thy Christ, in thy Heavenly Kingdom. *Amen.*

9. *A Prayer for all in any Distress, or Affliction.*

O Lord, I intreat thee for all that are in Affliction and Misery; beseeching thee, that thou wouldst support them by the Consolation of thy Grace, and succour them by the Aid of thy Power, and endue them with Power and Strength from above, and rebuke their
their

their Distempers, that they may flee from them; and bind up their Souls in the Bundle of Life, that they may be precious in thy Sight: And, if it be thy holy Will, take from them their Distempers, and cure them with thy Holy Spirit of Consolation; and let them seriously consider, that Discates are sent from thee, O God, as Punishments of Sin. Oh! let the Stains and Guilts of our Sins be washed out by the Punishment of them, and by the Merits and Vertues of the Blood of our Saviour, which cleanses us from all Sins; and that for his own Bowels and Compassion. *Amen.*

10. *A Prayer for the Prevention of Eternal Ruin of our selves and others.*

ANd though our Sins, O Lord, are the Fore-runners of Death, yet we beseech thee, let them not bring upon us Eternal Death; but forgive them, for Christ Jesus sake; that our Sins may not exclude us from the Heavenly Life, but our Minds may be illuminated by thy Heavenly Light, that they may behold the secret Power of thy Divine Mercy, that our Souls may be filled with holy Joy, and all Sparks of Hatred and Anger may be quite extinguished in us, and our Souls may be filled with the Oyl of Joy and Gladness, and thy comfortable Mercy may refresh us, and all ours, and all those we have or ought to pray for, even these sinful Nations, from the highest to the

the lowest, that the Bodies of the Poor may be fed, and the Distresses of the Afflicted may be relieved, and all their Wants supplied. Give to all Sorts of People Sanctity of Mind, and Chastity of Body, that we may all persevere in Prayer, Night and Day, and stedfastly cleave to thee with all the Affections of our Bodies and Souls, even with all our Minds and Might: And to this end, let nothing obscure our Faith; but let us behold thy Brightness, as in a clear Glass, that our Souls may meditate on thy wholsom Dainties, and we may feed sweetly on them for ever and ever. *Amen.*

11. *A Prayer to God for the Remission of our Sins, and the Dew of his Holy Spirit.*

O Lord, I pray thee to cover my Sins with the Mantle of thy Grace, and overwhelm them in the Bottomless-Sea of thy endless Mercy; that our Souls may be bound up in the Bundle of Life, and we may be possessed with the Spirit of Consolation, and be delivered from all extream Wants, Dangers and Distresses; that our Souls may be brought out of Prison, to praise the God of Wisdom, who hath bestowed on us the Pledges of his Love, and the Seal of his Holy Spirit, which hath enlightened the Eyes of our Minds, and enriched our Understandings with an Eternal Treasure of his Divine Truths, which hath refreshed us with Celestial Joys, that we may be furnished and strengthened

strengthened with the Strength of thy Fortitude ; which may direct us into the Path of Holiness, that we may be ingrafted into the Celestial Choir above, and be filled with the Odour of the Holy Spirit of God, which will invest us with eternal Sweetness, by the Satisfaction and Merits of his Son Jesus Christ our Lord. *Amen.*

12. *A Prayer to God the Father, for his Prevention in Life and Death.*

O Lord, I pray thee, that thy Grace may always prevent and follow me all the Days of my Life, that I may do all such good Works as thou hast prepared for me to walk in, that in all our Actions we may glorifie thy holy Name ; that when we come to dye, we may breath out our Souls into the Bosom of Happiness ; that when our Speech fails us, our Hearts may fill up our Harmony, and think thy Praises so cordially, that when our Souls are separated from the harsh Sound of our Bodily Organ, they may praise thee to all Eternity, through Jesus Christ our Lord. *Amen.*

13. *Another for the Taste of Divine Things.*

O Merciful Lord ! I pray thee, give me a Taste of thy Heavenly Joys, that I may flee all vain Pleasures, and seek only after Everlasting Happiness ; that I may attain to the Victory over the World, and gain the Crown
of

of Celestial Glory, and not covet after the short and slender Powers of this changeable World, but seek the true Comforts of thy Holy Spirit, that our Souls may be ingrafted into thee by a firm Faith ; that being cloathed with the ardent Heat of thy Divine and comforting Spirit, we may diligently learn and keep all thy Commandments ; that our Duty may be changed to Reward ; that thy holy Love may increase more and more in our Hearts, and we may be perfectly mollified to all transcient Things, for the sake of Jesus Christ our Lord. *Amen.*

14. *A Prayer to the Holy Jesus.*

O Blessed Jesus, I beseech thee, let thy Celestial Love carry my Soul into the Bosom of thy Glory ; that as my Heart hath desired, that my Body might be a fit Temple for the Holy Ghost to dwell in, so my Spirit may be admitted to have a place with the Celestial Choir above : But, in the mean time, I beseech thee to replenish me with thy Sanctifying Grace, which may direct me into all vertuous Actions ; that, at last, I may see the most pure Light of thy Face, which is the firm and unmoveable Rock of thy Promise, the only Fountain and Reward of an holy Life, which is guided by the Strength of thy Holy Spirit, because it begets in Men true Tranquility of Mind, which is that that leaves behind it an untainted Conscience, which is the Eye of the Soul. Oh ! Fill us, I pray thee, with that Grace that

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is, the Eye of Wisdom ; that we may be so illuminated with the Holy Spirit of Divine Love, as to do all things agreeable thereto. Grant this, O thou Light of Eternal Wisdom ! for thy own Bowels and Compassion sake. *Amen.*

15. *A Prayer to God the Holy Ghost.*

O Blessed Spirit ! Give me those Affections that I may cleave to thee with a perpetual Love, which may fill me with Celestial Good ; that I may become truly thine own obedient Creature, by being converted both in Heart and Soul, I may be filled with the Angelical Food of the Celestial Choir, which is surpassingly pleasant and sweet, which delivers from all Bitterness of Earthly or Spiritual Sorrow, and restores to us the Joy of Heart, and Peace of Conscience ; that we may regain again the Spirit of Divine Love, that was lost by Sin ; for this is the good Effect of his powerful Grace, which I pray thee, O Divine Spirit, to work in me by thy mighty operating Power ; and not in me only, but in the Heart and Spirit of every Creature ; that we may all magnifie thee, O Holy Spirit ! together with the Father, and the Son, now and for evermore, World without end. *Amen.*

16.

O Lord ! I beseech thee to give me a good portion of thy Strength, that nothing may interrupt my Mind from thy Service ; but inable me by thy Grace, to taste the sweet Pleasures of Religion ;
and

and let no Calamity, Affliction or Discouragement ever make me to flee from the most pure Acts of it, nor steal from my Mind the great Zeal and Earnestness that I ought to have upon it; but make me a mighty Example of Diligence in all my Actions, that I may be an Encouragement to all that I converse with in the World; that their Minds within them, that are always in Motion, may be constantly employed in good Thoughts; that being always busie in honest things, they and I may constantly please thee, O God; that when this Life is ended, we may all be admitted, and advanced to a joyful Resurrection, to praise the adorable Trinity, Ages without end. *Amen.*

17.

O Lord! I beseech thee to inable us to live holy and innocent Lives, that we may not have any Guilt to be ashamed of, nor danger to fear; but being furnished with an innocent and a good Conscience, I may go on courageously, being guided by the Assistance of thy holy Angels, which I beg thee, not to let me be destitute of; but grant, that their Conduct may conveigh me safe into the Arms of Jesus, to dwell with him in endless Glory, World without end. *Amen.*

18.

O Lord! Wing our Souls with unwearied Vigour and Activeness in thy Service, that every thing we do may be crowned with an happy Effect, that when we go out of this World,

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we may carry with us a Will and Mind that is habitually resigned to thee, O God ! and actively prepared for Heaven, by being immediately despoſed for Duty and Obedience; never chuſing any thing that thou forbiddeſt, nor reſuſing any thing that thou commandeſt; but endeavouring diligently, earneſtly and conſtantly to ſet up thy Throne, O God, in our Hearts, by a fixed, and a perpetual and firm Reſolution, our that Wills may be no longer unſubdued nor unreſigned; but we may be, in every thing, ſuch as we ought to be, that nothing may hinder our ſafe Arrival into Heaven, but we may have a free Paſſage, and a joyful Reception thither, for Jeſus Chriſt his ſake. *Amen.*

19. *A Prayer for the Church and the Miniſtry.*

O Lord ! Let thy Mercy deſcend upon the whole Church; and let thy holy Spirit ſpeak by the Mouth of every one of thy faithful Miniſters; and give them all Prudence and Charity, Wiſdom and Diligence to preach and to declare thy holy Will to all thy faithful People, that the number of thine Elect may daily increaſe, and every one may be endued with Patience in their Sorrows, and Comfort in Sickneſs and Trouble, and reſtore and continue to them all Health, and equal Bleſſings to their paſt and preſent Afflictions, Croſſes and Troubles; and fill them all with modeſt Hopes, and firm Confidence in thee; that when thou ſhalt call their Souls from the Priſons of their Bodies, they may be received into the Reſt and Security of Jeſus, to dwell

dwell with Saints and Angels, World without
end. *Amen.*

20.

O Blessed and adorable Jesus! Fortifie my
Soul and Spirit with spiritual Joy and Re-
freshment, and make my Mind and Spirit per-
fectly resigned to thy holy Will and Pleasure,
and enlarge my Heart more and more with de-
sires of being with thee, and let no Pain nor Pas-
sion discompose the Order and Decency of my
Thoughts, and let my Duty to thee be as great
as my Needs of Mercy are; and let thy Truth
comfort me, and thy Mercy deliver me, and
thy Strength support me, and thy Grace sancti-
fie me, and deliver me out of all my Troubles,
Sorrows and Afflictions, that thy Angel may
guide my Soul safe by the Terrours of Death, and
convey me into the Arms of Christ, to dwell
with him for ever and ever. *Amen.*

21.

O Lord! I beseech thee to inflame my Heart
with Love and Charity towards thee and
all the World; and let thy Grace abundantly
inlarge and enrich my Spirit and Soul with thy
Divine Beauties, that may support my Estate,
and preserve my Person from all Harms, Dan-
gers and Casualties, this Day, henceforth, and
for evermore. *Amen.*

22.

O Lord! Soften my Heart with the Fire of
thy Love, and support and strengthen me
with thy blessed Spirit, that I may serve thee
Night

Night and Day with an unfeigned and an unabated Choice, a free Spirit, and a ready Mind, that I may never any more incur thy displeasure nor disfavour; but may advance from one degree of Grace to another, till I come to be perfect in Christ Jesus. *Amen.*

23.

O Lord! Strengthen me with thy Holy Spirit, that I may run a new Race of stricter Holiness; and fill me with a never-failing Experience of thy comfortable Providence, to guide me in all my ways, that I may never verr from the good Rule of thy holy Will, but gain thy Comfort, to support my Spirit, and revive my Heart with the Hope of the adorable Glories: By which I beseech thee to establish me in every good Word and Work, and furnish me with thine Everlasting Consolations, proceeding from thy powerful Spirit, that may direct me into all Meekness and Love, both to my Enemies and Friends; that my Life may shew forth thy Glory, and thy Power; that I, glorifying of thee here, may be glorified of thee hereafter. *Amen,* holy Father; *Amen.*

24.

O Lord! Let thy Grace support my Spirit, and sustain my Hopes, and furnish my Soul with the Richness of thy Power, and of thy Wisdom, that may comfort me concerning thy good Promises, that may fix in my Will a firm Resolution never to depart from thee so long as I have Breath; but to serve thee with all the

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Power

power and strength of my Soul and Body, with a meek Spirit, and with a loving and an humble Mind, that may fill me with a due sense of thy infinite and divine Mercies ; that though thou break me in pieces, yet thou wilt gather me up in the Gatherings of Eternity, to dwell with thee in the Kingdom of Glory, World without end. *Amen.*

25. *A Prayer to love God, and believe the holy Scriptures ; proper to be used at any time in the holy Advent.*

O Lord ! Give us Grace to believe thy Son's Gospel, with all our Understandings, our Minds, our Wills, and our Souls ; that we may love both Father, Son and Blessed Spirit, with all our Hearts, Souls, Wills and Strength ; that we may with all our Hearts and Passions hate Sin, that Enemy of our Souls, that we may bring it to be perfectly subdued to the unrestrained power of our own Free Will : And suffer us never utterly to extinguish habitual Vertue, but help us to imitate the bright Purity of the Primitive Christians ; that we, like them, may change our Nature by a Godly Practice, and become Sarafick Saints ; and by holy Example convert the Age we live in. This was the Pretural Advice of St. *John*, who practised the same Doctrine that he taught, and therefore was filled with the heavenly Illuminary, which I beseech thee to grant us for *Jesus Christ's* sake. *Amen.*

24. *Another.*

26. *Another.*

Repair, O Lord, our past negligence by our future diligence, and supply us with repose of Mind, that we may serve thee night and day in the labour of Love; and fill us with Grace antecedent to Repentance that may furnish us with due qualifications to receive thy Word in the full extent and latitude of it; and teach us to disclaim every unquiet thought, that we may be surrounded with perpetual Circumspection; that we may diligently watch over all our actions, and wisely conquer all our Desires; that we may be in heart and mind intirely prepared for *Christ*, that he may affect all our desires and affections, and be our defence in every Oppression to enable us to serve him in every condition, that every Evil may be mortified and all Good increased, and we may do all such Duties that are equivalent to the work of Time, the value of which, I beseech thee to give us all grace duely to weigh and consider that we may glorifie thee and advance our own happiness: Assist us this to do for *Jesus Christ* his sake; to whom with thee, O Father, and thee, O blessed Spirit, be all Honour and Glory, Power and Praise, Might, Majesty and Dominion ascribed by us and all thy Creatures, from this time henceforth and for ever. *Amen.*

27.

O Lord ! enlighten the eyes of my Soul and Understanding, and then come into my Heart and there dwell for ever, and quicken my affections by thy Almighty power, and give me steadiness of mind that I may study the Holy Scriptures with great application of Spirit, that by thy strength I may do all that is in my present power, in order to my eternal Well-being.
Amen.

28.

O Lord, knit my heart unto thee, that I may fear thy Name, and fill my mind with the unfeigned desire of a thorough Reformation, and enable me to go in thy right path, that I may follow thy Noble Worthies in Vertue that War before me in time, and restore me to the joy of thy Countenance, for I desire to be Penitent ; I do heartily wish I were so, and fear that I am not enough so ; O therefore let no one, nor all my Sins together hinder my acceptance with thee, but cleanse the thoughts of my heart by the Inspiration of thy Holy Spirit, that I may be truly fit for Prayers and all other Holy Exercises that may conduct me safe to the Throne of Glory : Grant me these favours for thy Compassion sake. *Amen.*

O ever

29. *In Advent.*

O Ever bountifull Lord, give me grace to cast away the works of Darknes and to put on the Armour of Light, now in the time of this mortal life, in which thy Son *Jesus Christ* came to visit us in great humily, that in the last day when he shall come again in his glorious Majesty to judge both the quick and the dead, I with all thy faithfull Servants may rise to the Life Immortal, through him who liveth and reigneth ever one God, World without end.
Amen.

30. *In Advent, or any other time.*

O Lord, I beseech thee to raise up thy Power, and come amongst us, and with great might succour us, that whereas by our Sins and Wickedness we are sore let and hindred in running the race that is set before us, we may by thy bountiful grace and mercy, through the satisfaction of thy Son, speedily be delivered from all sin, harm, and casualties of Body, Soul, Mind or Spirit; for the alone merits of him our dear Lord. *Amen.*

31.

O Thou in whom there is no varableness nor shadow of turning, have mercy upon all Mankind, and bless them in making them truly Righteous, Pious, and Just, and raise their Spirits in the true celebration of thy great and

inexhaustible Name, with due joy and exaltation; and thereby better dispose them to be duely qualified to be admitted to Mercy at thy second coming in Glory, and make every thing they meet with in this uncertain world, be a motive and instrument of their happiness, in causing every thing to work together for their good, and happily advance their approaching Glory: O take them up into thy Arms, and satisfie their longing Souls with thy All-reviving refreshments, who with Love inflamest their desires after thee. O quicken in their hearts thy Charity, and give them a happy reward in the Life to come. But in the mean time, I beseech to encourage us with continual Joy, to undergo whatsoever sufferings thy good Providence shall think fit to lay in our way, and make them tend to thy Glory, and to advance thy Truth, and secure the attainment of our own Salvation, through our Lord *Jesus Christ*, to whom with the Father and the blessed Spirit, be all Honour and Glory, World without end.
Amen.

32. *A Prayer upon Christmase-day.*

O *JESUS*! Let the firm belief and consideration of thy blessed Resurrection quicken our hearts into true Obedience to thee, not only in word, or in shew, but indeed and in truth, in life and death, that we may be exemplary good in every point, that we may daily draw new Con-
verts

verts to the Devotion of thy true Ancient Catholick and Apostolick Church; and with true Devotion welcom the Festival of our Saviour's Nativity, and with good and tender affections to entertain this Feast, of the first humble rising of the Son of Justice, of Righteousness and Peace, that we may be better disposed, and stronger engaged to follow him throughout the whole course of this painful life, that we may rejoyce to run the race of Piety, Vertue and Holiness; and in some good measure enlighten the World with Truth, being our selves inflamed with Divine Love, that at the end both they and we may safely arrive into the Glory of Eternal rest, to praise both *Jesus*, his Father, and the holy Spirit, Ages without end. *Amen.*

33.

O Lord! give us grace so to live, that we may be worthy of those high Rewards that are with thee in reserve for all that truly love and fear thee, all which thou promisest to all that are true and diligent in thy delightful service to their death. O go on, O God, to confirm our Faith, strengthen our Hope, and increase our Confidence in thee our most assured Comforter, and let us confidently relie upon thee, and hopefully resign our selves to thee and to thy most blessed Will in every thing, for most assuredly trust that thou wilt lead me by thy grace, to my eternal advantage: O establish and perfect in me that which thou hast be-

gun: Oh deny me not this mercy, for *Jesus*
Christ his sake, thy dear Son. *Amen.*

34. *A Thanksgiving upon Christmass-day.*

O Lord, I give thee thanks for thy many mercies to me; but above all, for sending thy Son *JESUS*, to take our Nature upon him, and to redeem us by his All-meriting Blood, which is so great a mercy, that Eternity it self cannot sufficiently admire; for hadst thou bid-den an Illustrious Seraphim to come and comfort us and cheer our Spirits by his bright appearance, this alone had been an astonishing wonder: But how much more then when thou sendest not only a Seraphim to chear us, but thy only and dearly beloved Son to dye for us, that by his all-meriting Death we might be saved: O! for ever adored be thy Goodness for this thy surpassing kindness to us. O! that we could sufficiently admire and praise thee for this thy wonderful love; Praise the Lord, oh our Souls, and all that is within us, for this admirable and amazing goodness and unheard of wonder: O ye holy Angels praise the Lord with us when ye behold this astonishing miracle of Wonder. O! that our narrow hearts could worthily comprehend this his unsearchable riches and hidden treasure. Praise the Lord, O our Souls, and all that is within us admire his wonderful Clemency and Goodness towards us that have not deserved the least of his favours.

O!

O ! that our hearts could melt with tears of Joy at the thoughts of this unfathomable Love : O all ye Creatures with us Praise the Lord for this his unfathomable Wisdom, that astonishes all that seriously consider the extent of it : Therefore Praise the Lord, O our Souls, and all that is within us magnifie his Wonders with all your strength and powers, now and for ever more. *Amen.* O assist us this to do, for thy mercy sake, *Amen.* That we may give Glory and Praise to thee world without end. *Amen.*

35. *A Prayer for Childermasday.*

O Thou that maketh the Tongues of Infants eloquent, instruct my Understanding, that I may know thee, and inform my Mind, that I may delight in thee, and enlarge my Heart, that I may truly seek thee till I have found thee, that thou may'st replenish me with Spiritual and Temporal Nourishment, that I may in some good measures be worthily fit to receive the Holy Sacrament, that lively Picture of thy Love, the efficacious Vertue thereof, I beseech thee plentifully to bestow upon me, that I may glorifie thee in my life, as the Holy Innocents did by their death ; O enable me this to do for *Jesus Christ's* sake. *Amen.*

36. *A Prayer for Newyears-day.*

O Blessed *JESUS* ! grant us the benefit of what thy blessed Name doth signifie, Salvation

to the Sons of Men, and let us begin a New Year of Vertue, & Cancel by thy Mercy & our Repentance, all the slips and failings of the Old ; and do thou perform the miraculous Miracle of our Reconciliation with thy Self, and make us and all the World subject to thine own Divine Power, that we may all seek and persue Holiness by wisely imploying the endowments of our Minds that thou hast given us, and by practizing those Vertues that we prescribe to others, that we may be thereby Instruments of thy Glory, who hast done such great things for us, even beyond all that our Hearts could desire: O therefore go on to fill our Souls with thy chearful Countenance, and endue our Souls with the brightness of thy rising, that we may be enlightened and enflamed with thy Love, that we may continually Praise the Condescendency of thy blessed Providence, that we may in some measure deserve to be espoused to thy Purity it self, that always living a Pious, a Holy, Chast and Devout Life, we may at last dye a happy and a blessed Death. Assist us this to do, for thine own Bowels and Compassion-fake. *Amen* sweet Jesus, *Amen*. That as thou didst at first this Day begin to be Crucified, so we may this day and every day Crucifie our selves to the World, and overcome the Flesh and the Devil, and daily encrease in Wisdom, Holiness and Piety, that by thy assistance we may triumph over Death it self, and by thy Mercy win the Crown of Life, to sing Eternal

Halla-

Hallelujahs to the Adorable three Ages without end. *Amen.*

37. *Another Prayer upon Newyears-day.*

O Lord ! I desire to make renewed Acknowledgments unto thee of better Obedience, beseeching thee to form within my Breast renewed Acknowledge and heavenly Sanctifying Grace, that *Jesus* himself may delight to be enthroned within me ; O grant that I may continually Honour that thy Sacred Name with all my powers, might, and strength, to my last breath. *Amen.*

38. *Another.*

O Lord forgive me, that I have made such small Improvements in Wisdom, Knowledge, Vertue, and the true Fear of thee ; so that without thy Infinite Mercy I have forfeited my right to the Tree of Life ; but for ever Adored be thy Sacred Name for thy astonishing Wisdom, notwithstanding my many neglects, to provide a way for my recovery. Praise the Lord, O my Soul, and all that is within me, Magnifie his Name for this his wonderful kindness to thee, both now and before the foundation of the World ; Therefore Glory be to thee, Glory be to thee World without end. *Amen.*

39. *A Prayer on Twelfth-day.*

O Lord, inspire our hearts with futable
 Graces according to our several wants,
 empower us from above to do thy holy and
 divine Will below, that we may with Virgins,
 whose Souls are espoused to thee, concecrate
 our chaste Bodies to be Sacred Temples for thy
 self, that thou mayst encourage our Spirits to
 gain Victory over the World and Death it self,
 that by thy Inspiration we may become Elo-
 quent to give a due and a fit answer to our Op-
 pressors, and in every thing to behave our selves
 in this World, that we may the other gain; O
 make us so the other love, that we may our
 end attain, and so our Souls do thou dress up, that
 we may be truely worthy to enjoy Eternal Rest,
 that our departing Souls may take flight up to
 the Land of Joy and Light, and there for ever
 sing perpetual Hymns to thee our Eternal King,
 to whom behold three Kings from far, led to
 thy Cradle by a Star, come to Adore thee their
 great Creator, who art one in three, and three
 in one, one ever Adorable loving Lord, to
 whom be all Honour and Glory world without
 end. *Amen. Hallalujah.*

40. *A Prayer for the Faithfull.*

O Thou the free Dispencer of all Graces,
 visit the Hearts of thy faithful Servants,
 and replenish them with thy Sacred Inspiration;

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Illuminate our Understandings, and replenish
 and inflame our Wills and Affections, and Sancti-
 fie all the Faculties of our Souls and Bodies,
 that we may know thee and constantly obey
 thee withal our might and power, that we may at
 last acquire the Heaven of Peace ; O answer thy
 Spirit that in us do Pray ; O quickly grant to us
 that ask, and suffer not thy Grace to make any de-
 lay : Come mild Dove, descend into our Breasts,
 do thou in us and us in thee, for ever dwell
 and rest ; and to this end clear our heads of
 all wandring thoughts, and suffer us not to be
 filled with emprtiness, but make us Partakers of
 thy pure Spirit, and then for ever delight to
 dwell in us, and raise our thoughts for ever to
 be with thee by continually being fixed upon
 thee, and incessantly thinking on thee, and let
 these thoughts instantly and constantly encrease
 the fervour of our Hearts, that we may grow
 and encrease in Love and Piety, and be infi-
 nitely filled with the chief Ingredient, the Ex-
 cellency of a Vertuous Temper, that we may
 become Wise, Holy ; and Excellent, and in
 every thing fitly qualified, to give Glory to thee
 Great G O D, one Coeternal three, to Father,
 Son, and Holy Ghost, Eternal Glory for ever be,
Hallalujah.

41. *A Prayer for the first day of Lent, or
 Ashwednesday.*

O Lord, give us grace to Fast and Mourn
 and Weep for our Sins that have caused
 thee

thee to suffer such Torments for them, as thou
 be Circumcised, Crucified, Scourged, Sweated
 in the Garden both Water and Blood, thy holy
 Head Crowned with Thorns, and pierced thy
 tender Scull in Seventy two places, out of all
 which ran Blood streaming down; All this and
 much more thou sufferedst for our sakes; be-
 sides the weight of the Sins of the whole World
 lay upon thy Soul; O *Jesus*, grant us to con-
 sider what thou hast done for us, and make us
 be truly humble and greatly repent us for all
 our Crimes,, every one of which helped to
 augment thy heavy Sufferings, and made thy
 Soul heavy even to Death, the Merits of which
 Sufferage and Affliction of thine, alone, is it
 that carries us to Glory, upon our Repentance
 and Obedience to thy holy Will; O make us
 entirely Obedient to thee, that we may not fail
 of thy Glorious Rewards: O by thy Suffering
 and our due Obedience carry us through all
 Suffering to thy Unchangeable and Unalterable
 Glory: To this end we beg thee to lay all our
 Pride in the Dust, that we, notwithstanding
 our Weakness, may truly Honour thee in seek-
 ing diligently to please thee both in Life and
 Death. Inable us this to do, for thine own Pre-
 vailing Merits sake. *Amen.*

42. *A Prayer for Ashwednesday.*

O God! whose All-wise Providence en-
 duedst thy Church to the Wise Disci-
 pline of *Lent*, give us Grace to use such
 Absti-

Abstinence, that our Flesh being subdued to the Spirit, we may Obey thy Godly Motions in Holiness and Righteousness, that though it please thee to lay upon us Crosses and great Mortification, we may undergo it with chearfulness and Joy, knowing that they are the Tokens of thy Love to us, and that by them thou wilt ripen our Souls for Glory; O make us Ambitious to walk in every Vertue, and fill our Souls with branches of Devotion, that Sanctity and Holiness may in some measure make up the breaches of our Sins and mispent time, that we by thy Power may imitate every Imitable Vertue that was in *Jesus*, to the glory of thy holy Name and the good of our own Souls; and may the due consideration of our past Guilt melt our Hearts into true Contrition, that may kill and cure in us all our Sins that were the sole cause of thy Sufferings, and fit us by thy happy Love to have a perfect Part in the Glorious Resurrection, that we may when Time shall fail, thankfully own the Divine Author, that have so wisely contrived our Eternal Happiness, by so many Wonders, Miracles, and Mercies: Therefore Glory be to thee, O Lord, Ages without end. *Amen.*

43. *A Prayer for Good-Friday.*

O Lord, Illuminate my Intentions with the bright divine Light of thy Truth, and support my Weakness by thy Mercy, and dispose
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me to offer unto thee the Merits of the Life and Passion of the only-begotten and Well-beloved Son, to thee the Adorable Father of that thy Well-beloved Son, for thou alone art the absolute Lord of the whole World ; Therefore to thee be all Praise, Honour, and Glory, as is most justly due, given by us and all the Creatures World without end, *Amen.*

44. *Another.*

O Heavenly Father, look down from thy Sanctuary the Throne of thy Glory, upon us thy poor Afflicted Servants, and Pardon freely the multitude of our Offences, and pitifully relieve our Miseries, and hearken to the voice of the Immaculate Blood of thine Immaculate Son, which crieth unto thee in our behalf ; O accept it and save us by the Merit of it, and put not his Satisfaction out of thy remembrance, which he made for us, out of thy sight, but let it plead for us and prevail for Mercy for his Merits and Compassion-sake. *Amen.*

45. *A Prayer for Easterday.*

O My dear God, fill my Soul with a sense of Spiritual Delights, that I may with earnest Longings, Hungar and Thurst after Righteousness, and Feast thereon with Joy and Gladness, that I Devoting my self to thy Service, may be
filled

led with divine Wisdom, that I continuing patiently in well-doing, may be made a Child of the Resurrection, and live for ever with my dearest Lord. *Amen.*

46. *Another.*

O Lord! keep me outwardly in my Body, and inwardly in my Soul, and in all my afflictions I beseech thee to send me constant patience, and at all times do with me as seems best in thy sight, and fail not to give me Humility, Penitence, and Patience, with a Spirit truly good in every point, expecting thy second coming in Glory either by my Death or thy Judgment, with great joy and patience, and thankfulness for thy manifold Mercies, that I may be acceptable to thee whilst I live, and entirely ready for thee when I dye, that having had a resurrection of Grace in this life, I may have a joyful Resurrection to Glory in the life to come: Grant this for thy mercy and compassion-sake. *Amen.*

47.

O Lord give us tender Compassion for the sufferings of our fellow-Brethren, and put it into our power and opportunity to relieve them, and do thou according to the multitude of thy Compassions wipe away both their and my Offences, and reveal to us more and more the hidden things of thy powerful Wisdom, that we may daily declare and extal thy Justice, that thou mayst raise us up and refine our vile flesh, and change our corrupt Nature

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into Grace, that we may be transformed into the likeness of thy Glory, and give perpetual Praises to thee, who art worthy to receive all Glory, Power, Wisdom, and Praise, Adoration, and Worship, Honour and Glory, when Time it self shall fail and give place to Eternity even Ages without end. *Amen.*

48. *A Prayer for St. Mark's-day.*

O Thou who didst appear to thy Disciples for Forty days together, have mercy upon us, confirm our Faith and open our Understanding, and prepare our hearts to bear whatsoever thou shalt think fit to lay upon us, and Sanctifie it to us that it may be for our everlasting good, that thy Joy and Love may flame in our hearts and shine in our looks, that we may become assistant to the World for Good, and in our Heart and Soul adore thy Power, for the glorious Instrument thou hast used for the propagation of the Gospel, that holy History of our Salvation, of which the Evangelist *St. Mark* was an humble Instrument in order to the Conversion of the World: (Grant that as he did, so may) we copy out our Faith in our lives, and duly shew and declare the wonderful effect of the Gospel, that we may duly breath out our Souls in Praise and Thanksgiving to thee for thy Almighty and Infinite Mercies, begging thy Favour for all our Enemies, beseeching thee to turn their Hearts, and convert them to thy self that their Souls may be saved in the latter day; Oh let the Spirit of Truth
and

and Goodness for ever dwell in them, that they may be thine when thou makest up thy Jewels, then bind up their Souls in the bundel of Life, and number them with the righteous, that they may be worthy to praise thy sacred Name for ever and ever.

49.

O Lord make us reflect daily on the multitude of Benefits that we receive minutely from thee, that thou mayst redouble thy Blessings upon us, and we may daily redouble our Devotion and Thanks to thee for all thy many and wonderful goodness to us day by day, that we may become Monuments of thy mercies : Oh inflame our Souls with standing Arguments to stir up our selves to magnifie thy Power and Glory, whose Goodness is even beyond expression: Oh make our Hearts apt to adore thee more and more, for thy unwordable kindness to us, who hast inflamed our Souls with Love to thee : Oh suffer us not to stifle it with Ingratitude, but endeavour to encrease it more and more, that it may wing our Souls with perpetual Duty to thee, and impress in our hearts thy holy Fear, that it may spur us on to better Obedience to thee, and more love to our Brethren, Strangers, and Enemies, that we all may be gathered under the sure mercies of *Christ*, and plentifully afford to us whatsoever thou seeest that we stand in need of, and make all things work together for our good, for *Jesus Christ* his sake. *Amen.*

50. *A Prayer for Holy Thursday.*

O Lord! arise and refresh in us the Devotion of the Church, that we may honourably adore thy powerful Providence, which is the Rock of saving Truth, by which we beg thee to cleanse our Mouths, our Hearts, and our Souls, from all naughtiness and filth, that we may be zealously affected for Justice and Courage, that we may defend thy Truth with generous and industrious Charity, and thou mayst quicken our Faith and Hope in thee, that by this means we may daily advance in love to thee, and thou mayst revive in us the memory of thy great mercies, that we may obey all the calls of thy Grace, that thou mayst enable us to adore thee freely more and more, for the mercies (*of this day, in which thou didst ascend into Heaven,*) with all our power and might. Grant us this to do for *Jesus Christ* his sake. *Amen.*

51. *Another.*

O Lord grant that we may never betray our Innocence by any one Sin, nor deny the Truth of our holy Religion by giving of our selves up to any vile action, but grant that thy goodness may frequently converse in our hearts, that thy free grace may intitle us to the privilege of thy Children, that we may be comforted with the branches of thy good Promises, who hast said that thy obedient Servants shall find Treasure in Heaven whose Charity have laid

laid their Riches out of the reach of any loss, by sending them to Heaven by the hands of the Poor. O Lord, grant to every Creature that they may thus do, that thou mayst raise our Minds, and innure them to fix our affections on thee, that by this means we may become perfectly blessed, that thou mayst Crown us with Glory and Honour, and we may be enthroned in thy Kingdom, (to which Holy Place thou didst this day Victoriously ascend) to Praise thee perpetually Ages without end. *Amen.*

52.

O Lord, replenish the Hearts of thy Faithful Servants, by sending upon them the Glorious and Blessed Spirit, that it may guide us into the Truth of Goodness, and make us to enter into consultation with our own imaginations, that we may recollect our selves, and fly to thee for Succour. O relieve us and comfort us for *Jesus Christ* his sake. *Amen.*

53. *A Prayer proper to be said upon Whitsun-day, or at any other time, only omitting those words, which as upon, &c.*

O Lord I beseech thee to renew my Soul to Holiness by the power of thy Holy and Life-giving Spirit; and bestow on us the glorious Light of Heaven, and assist us by thy visible descent of the Holy Ghost, (*which as upon this day*) thou sentest upon thy Holy Apostles, that we may be enlightened by the assisting help of that all-enlightning and most

Blessed Spirit, to walk by the pure and perfect line of Vertue, that at length we may be admitted to dwell in thy Paradice, O God, for ever and ever. *Amen.*

54. *A Prayer for Trinity Sunday.*

O Thou Almighty Father, who hast given to thy Servants Grace, by the confession of a true Faith to acknowledge the Glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity : O continue thy mercy to me, that I may live in the steadfast confession of this Faith, and bring forth fruits agreeable thereto by the power and might of thee, O glorious Deity, who hast promised continual assistance to those that ask it ; O grant it me who humbly sue for it, for thy tender Bowels and Compassion sake. *Amen.*

55. *A Prayer for the Sick and Dying.*

O Lord, into thy hands I commend the Souls of all Dying People, (*especially this thy Servant here present,*) Beseeching thee that he and they may be precious in thy sight ; O acknowledge, we meekly beseech thee, the Work of thine own hands, and receive them into the blessed Arms of thy unspeakable and boundless Mercy, even the Sacred Rest of everlasting Peace, and make them equally Glorious with thy chosen Saints, by infusing of new Grace into their Souls, and do not fail, O God, to be their great Defence, but do thou, O God, mightily assist them

them in their greatest trial, that they may not fail to acquire everlasting Life : And these Mercies I humbly beg of thee for them and me, for the alone Merits of *Jesus Christ* thy Son, our Lord ; to whom with thy Eternal Spirit, and thy powerful Self, be ascribed all Honour and Glory, Power and Praise, World without end. *Amen.*

56.

O Lord, comfort my Soul with a due preparation for Everlasting Rest, and strengthen my weakness, and speak Peace to all afflicted Consciencies by shining upon them with the everlasting Light of thy Countenance ; comfort the Comfortless, heal and help the Sick ; relieve the Oppressed and instruct the Ignorant, and bestow on them thy Grace and Favour, and let thy merciful Providence mightily assist them in relieving all their bodily and ghostly necessities, and mightily advance their Spiritual good ; Give them Patience in their Sorrows, and Strength in their Troubles, and firm confidence in thee in their greatest afflictions and distress, and give them the guard of thy holy Angels to comfort them and to enlarge their Souls in the true understanding of Eternal Life, that they may encrease the number of thy Saints in thy Glorious Kingdom, and there praise thy Name to Eternal Ages, World without end. *Amen.*

57. *A Prayer for the Fatherless and Disconsolate.*

O Lord, protect the Fatherless, and comfort the Disconsolate, and give them Patience

under their Crosses, and submission to thy holy and divine Will in all things, and then bless them in the gifts of Health and Spiritual advantages, and when at any time they are Sick, let them feel thy Comforts, Support and Refreshments, and be thou their Guide unto Death, for *Jesus Christ* his sake. *Amen.*

58. *A Prayer for all People, that we may be delivered from Faction and Tumults.*

O Lord, give to all People innocency of Conversation, and sweetness of Society, and mutual Love, Peace and Plenty, Health, and a holy Religion to all Families, and Nurseries of Piety, Zeal, and Holiness, with Prudence and Unity, Quiet and Contentedness, with Ingenious Industry, freedom from Wars, and violence of Faction and Envy, from Pride and Ambition, and bestow on them all the humble Robe of their meek Master *Jesus*, that it may cloth them with Patience, Meekness, Charity, and Diligence, that when they shall change this Robe, thou mayst cloath them with the shining garment of Immortality, and they may become Glorious in perfect Knowledge to live with thee for ever and ever. *Amen.*

59. *A Prayer against sinking under the Oppressures of our Enemies.*

O Lord, I beseech thee to sweeten my Nature, and wisely qualifie me to bring forth fruits meet for Repentance, and give me a discerning Spirit to know things worthy and excellent; and with me behold all such as are grieved

ved or perplexed in Spirit through the guilt of Sin, or weakness of Grace, frailty of Nature, or malicious Devices of the grand Enemy of Mankind ; and remove from them all trouble and confusion of Spirit, and bestow on them the healing Balm of thy Mercy, and give them a final Victory over all Temptations, for Jesus Christ's sake, that they may serve thee with a quiet Mind, to thy Glory and their Souls immortal Comfort ; Grant them these Mercies for thy Compassion sake. *Amen.*

60. *A Prayer for our Enemies.*

OH! thou who hast done so great things for me, bear mercifully with my Infirmities, and remember my Sins no more, and give me Grace to exercise Charity to all the World, that I may freely forgive all that have offended me, and beg the forgiveness of all that I have offended, that so living in mutual Charity with all the World, I may at length come to dwell with thee for ever in Glory. *Amen.* O my Lord! fill my Soul with Admiration of the Beauties of *Jesus*, that I may admire his Image where-ever I behold it in any of thy Servants, that when I dye, I may lay down my Life in a full hope in thee, O God, and a certain assurance of a Glorious Resurrection, to praise thee with Saints and Angels, Ages without number. *Amen.*

61. *A Prayer against wandering and unfixed Thoughts.*

O Lord! keep my Mind firm from rambling, and imprint Holy things in my memory,
and

and draw and tie my Heart to thee, O God, and fit me to be an example of Good to the World; and to this end I beseech thee to enrich my Understanding with an eternal Treasure of thy Divine Truth, that I may know thy Will, and not only know it, but by thy assisting Grace do it; And this Mercy I beg of thee for Jesus Christ his sake. O! deny me not, O God, these my humble requests, for thy own Compassion sake. *Amen.*

62. *A Prayer for King James, Queen Mary, Catherine Queen Dowager, with their Royal Highnesses the Princes of Orange and Denmark.*

O Lord! bless our Gracious King *James*, treasure up in him the excellent Graces of thy Life-giving Mysteries, and add to him many days full of Honour and Success, and bless him in his Queen, and all his Relations, *Catherine* the Queen Dowager, their Royal Highnesses *Mary* Princess of *Orange*, the Princess *Anne* of *Denmark*, together with all the Royal Family, make them Instruments of much Good to this Church and Nation, and give them a Crown of everlasting Glory in the Life to come; and in them bless all the People of this Nation, and the whole State Ecclesiastical and Civil, that in these Nations Righteousness and Peace may kiss each other, and by these Honour thee for ever, that thou maist make us exceeding happy for ever. Grant this for thy Mercy sake. *Amen.*

63. *A Prayer for ones Native Countrey.*

Good Lord, bless all the Places to which thou hast made us have any near Relation, the Countrey where I was born, and every Soul therein contained, and endue them with many worthy blessings both of Soul and Body, and bless every thing that have any reference to them, all their Friends, Kindred, and Acquaintance, and all to whom thou hast made them any ways obliged, so especially their near and bosome Friends; Good Lord, forgive me and them all our Sins, for Jesus Christ's sake. *Amen.*

64. *A Prayer for the Head of a Family, for Servants, and afflicted People.*

Good Lord bless my Servants, and make them thine, and give them Grace to serve thee first, and then enable them to do business that is necessary for Humane Life: And together with them, bless all the Afflicted and send them constant Patience and speedy Deliverance as seems best unto thee, according to their several wants. Oh! let thy Angels stand round about them, to deliver them in their greatest needs and necessities, that they may taste and see how Gracious thou our Lord art, and how blessed they are that put their Trust in thee. Oh help them to behold thee in thy Sanctuary, and see thee in thy Power, because thy Loving-kindness is better than Life: Let their Lips praise thee, and do thou satisfy them more and more with the Riches of thy Mercy for thy Compassion sake.

Amen.

Amen. O my Lord ! hear and accept my Prayers for them, and them for me, and thy Son Jesus Christ for us all, that we may all have Grace and Power faithfully to serve and glorifie thee for thy valuable Compassion-sake, *Amen.*

65. *A Prayer that we may be enabled to keep the Commandments, and please God in Mind and Will.*

O God ! the comfortable Strength of all that trust in thee, mercifully accept my Prayers ; and because the weakness of Man's nature can do no good thing without thee, grant me the help of thy Grace to enable me to keep thy Commandments, that I may please thee in Will and Deed, through the Meditation of Jesus Christ my Lord. *Amen.*

66. *A Prayer for a Molified Heart to worship God aright.*

O Lord ! in the multitude of thy Gracious Mercies, give me a Heart to worship thee aright, that thou maist hear my Prayers and accept my Person, and be entirely reconciled to me, who art not wont to forsake thy Servants in trouble ; O therefore visit me with thy Salvation, that I may see the Felicity of thy chosen, and rejoyce with the Gladness of thy People, that I may be at peace, and give thanks with thine Inheritance, that thy Aid may defend me both in Soul and Body, through the Merits of Jesus. *Amen.*

67. *A Prayer to be replenished with Divine Goodness.*

O Lord ! increase in me Faith and Devotion, and replenish my Heart with Goodness, and
by

by thy great Mercy keep me in the same, give me godly Zeal in Prayer, with true Humility in Prosperity, and perfect Patience in Adversity, and continual Joy in the Holy Ghost, that by the power of thy Holy Spirit I may have a right Judgment in all things, and evermore rejoyce in thy holy comforts, through the Merits of Jesus, my dear Redeemer ; to whom with the Father and the Blessed Spirit, be all Honour and Glory World without end. *Amen, and Amen.*

68. *A Prayer for a worthy Conversation in the World.*

O Lord ! give me that excellent quality of distilling Good into every one I converse with, and grant that my Friendship with all, may be vertuous, faithful, and disinterested, honest and truly good, and suffer not any Company or Recreation to become a Snare to me, but make it a comfort to my Body, and a refreshment to my Mind, and suffer not my Dealing or Commerce to be a Shop of Deceit, or a School of Covetousness, but bend my Mind and Heart in every affair to that which is entirely Good, that I may not at any time transgress against thy holy Will, but in all things act according to Reason and Wisdom, that thou mayst continually guide me by thy Councel, and after my earthly progress, bring me to Glory. Grant this for Jesus Christ his sake. *Amen.*

69. *A Prayer against Pride.*

O Lord ! give us grace to believe and admire thee, though we cannot fully comprehend thee,

thee, for thou art Merciful and Gracious, but yet thou art also Just and Severe, though thou pitiest our Miseries, yet thou hatest and wilt punish our Sins ; therefore give us Grace, that we may not persist in them, and cause the remembrance of them to lay us low in our own thoughts, that we may hate all elevation of Mind, with every degree of Pride and Insolence, that we may not over-value our selves nor despise others, but may truly practice that excellent Vertue that will bring us to eternal Life, that no fumes of Sin may prevail to darken either our Understandings, or our Minds, but by God's grace we may gain strength of Vertue and Pious Habit in Holiness. Grant this for Jesus Christ's sake, *Amen.*

70.

O Lord, bestow on me the gift of Affability and graceful sweet Behaviour, that is most powerful, charming, and pleasant, that my Conversation may be pleasant and worthy of Imitation, that according to my power I may sweetly scatter Benefits to all I converse with, by being Prudent but not Crafty, Chaste and Reserved, but not Proud or lifted up above my own proper sphere, and suffer not my winning Behaviour to draw me into any Evil, but let it attract others to all that is good, making every accident of Life, as it were a File to polish my Mind, and to make it continually more apt for Devotion, by putting in practice thy Counsels and Precepts, that others may be stirred up by my Example to do the like, that all of

us

us striving to please thee, may at length be admitted to Bless thee, Praise thee, and Magnifie thee for ever and ever. *Amen. Hallalujah.*

71. *A Prayer of Thanksgiving.*

O Lord! we beseech thee to raise our Hearts with thankfulness to thee for thy superabundant Blessings that thou hast graciously been pleased to bestow so plentifully upon us, from our Birth to this present moment; Oh! let the true sense of thy Mercies to the whole Universal World strengthen our Faith, and increase our Hope, that we may actually magnifie thee both day and night, by the power of thy Grace, with all our might and strength, that we may never any more reject or refuse the gracious Offers of thy good reviving, quickening Spirit, but by the kind Council of it, we may know how to manage our selves wisely in every affair, that we may admire and praise thy Grace, and the high Honour of thy Almighty Wife Providence that amply orders every thing for our good; O excite in our Souls worthy Admirations of thee for it, for Jesus Christ his sake. *Amen.*

72. *Another for the benefit of the holy Scriptures.*

O My God! help me to admire more and more the wonderful Goodness of thy Grace, who hast contrived thy Honour to consist in our Bliss; O then make us worthy to glorifie thee incessantly at the footstool of thy Throne, for Inspiring the holy Pen-men of the Scripture, & continuing

ning them down throughout the Succession of so many Ages, from the corruption of Hereticks, Paganism, and Heathenism, and for conveying them safe to us, Blessing, Honour, Glory, and Praise be to thee for such thy Almighty Goodness to us. O go on, we beseech thee, to do us good, and make us thankful to thee for all thy goodness and loving kindness to us: Praise the Lord, O my Soul, and all that is within me magnifie his Name, for all his adorable Power and Might, who have thus dealt so loving by and with us, and not with us only, but with all Generations: Therefore Glory be to thee, O Lord, Glory be to thee Ages without number. *Amen.*

73. *A Prayer for the Morning.*

O My Lord! let the morning Light bring the remembrance of thy love unto my mind, and kindle in me new Devotion, that my holy Resolutions may be made quick and strengthened, that thou who seest to the bottom of my Soul, maist see a sincere desire in me to seek thy Name, that I may have a right to the Tree of Life, and at length be received into thy Kingly City, joyfully to Praise thee Ages without number. *Amen.*

74.

O Lord! from whom all good things do come, grant me Grace to be thy humble Servant, that by thy holy Inspiration I may think those things that are good, and by thy merciful

merciful guidance may always and constantly perform the same with a constant Mind and a ready Will, to my Lifes end. *Amen.*

75. *A Prayer for Protection while we Sleep.*

O Lord! when I am asleep, let me not be made afraid, but let my Sleep be sweet, that I may be enabled to serve thee faithfully, though I for my evil Deeds do worthily deserve to be punished, yet deal not with me according to my Demerits, but according to the multitude of thy Mercies, for Jesus Christ's sake, *Amen.*

76.

O Lord! I beseech thee to take our Eyes and Hearts off from the Vanity of this world, that we may be truly worthy to follow thee in the blissful Mansions above; to this end renew our Minds and fill them with thy Grace, that we may even in this Life taste of those Joys above, where our Lord Jesus sitteth at the right hand of God, interceding for us, with his Father and ours, where he does not intercede for us only, but plead for us also, that we may one day clearly behold his Father's unvailed Vision, and each of us receive our eternal Crowns, and be filled with comfortable Repose in God, and be truly filled and satisfied with blissful rest. O God, accomplish these Mercies in us in thy due and appointed time, for Jesus Christ his sake. *Amen.*

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77.

O Thou that knowest us to be set in the midst of so many and great dangers, that by reason of our frailty, we cannot always stand upright, grant us, I beseech thee, such health of Body and of Soul, that we may chearfully do whatsoever thou commandest, that thou maist open to us the Gate of everlasting Life, and we may be admitted to praise thee Ages without number. *Amen.* O Lord, grant me thy peaceful Grace to prevent, and put into my mind good Desires, that by thy continual help we may bring the same to good effect, through the Merits of *Jesus* our dear Redeemer. *Amen.*

78.

O Lord! give us Grace to put away the Malice and levin of Wickedness, that we may always serve thee in pureness of Living and Truth, that we may most stedfastly abide in thee, and wait in patience upon thee for those good things thou wilt in bounty be graciously pleased to bestow upon us, for *Jesus* sake. *Amen.*

79.

O Lord! let Counsel preserve me, and Understanding keep me, and thy Power deliver me from all Evil, and enable me to tell of thy Salvation from day to day, for thou hast taught me, that the ways of Man is not in himself, but in thy power alone to direct his steps; O therefore direct me in advancing thy Honor, and my own Salvation. *Amen.* 80.

Give me, O Lord, I beseech thee, a wise, sober, and humble penitent Heart, full of Understanding, Religion, and Devotion, Courage and Fortitude, with temperate raings and thoughts, being always glad to do thee ready and obedient Service, that thou maist endue me with strength against every Temptation to overcome the wilds of the Devil, and let thy Power preserve me from all Sin and danger, and every Evil that might otherways happen to either my Soul or Body, and cause all my thoughts, words, and works, to tend to thy Glory and my Salvation, that I may give thee new thanks for the liberal gifts of thy great Mercies to me the most unworthiest of thy Creatures, considering the great measures of thy goodness that thou hast bestowed upon me: O give me a deep sense of it, and enlarge my heart to admire thee worthily for it; for Jesus Christ his sake, my Sovereign Lord.
Amen.

O Lord! prepare me for the day of my appearance before thee, by cloathing my Soul with the bright garment of Innocency, the Robe of Righteousness; to this end make me sound in Faith, by purging me from all Atheism, Heresie, and Schism, Superstition, and every Evil, that I may become truly white and innocent, that I running to thy Promises, may be made partaker of thy heavenly Treasure,
H h 2 through

through the Merits of Jesus Christ. *Amen.*

82.

O Almighty God! thou who declarest thy power most chiefly in shewing Mercy, withhold it not from me, a vile Sinner, notwithstanding the great delight thou hast caused me to have in keeping thy Precepts; O therefore cast me not away in thy displeasure, for I flee to thee for Succour; O therefore leave me not, O God of my Salvation, but deliver my Soul in peace from all the practises that are against me, for my Mind talks on thee, saying, *Seek thy Lords face*, and my Heart does readily reply, *thy face Lord will I seek*: Therefore I beseech thee to give me a good portion of thy holy Spirit, that I may always think and do those things that be rightful in thy sight, that I may never lose my assurance in thee, nor my confidence of thy support of me, but be built up in my most holy Faith in thee, who alone art all my hope: O therefore call to remembrance thy tender mercy, and pardon me for *Jesus* sake. *Amen.*

83.

O Lord! encrease my delight in thy Law, that all the day long my study may be in it, for thou art my Shield and strength, and my Heart doth trust in thee who hast been my helper from my Birth till now; theretore doth my Heart unfeignedly trust in thee, because I know that thou wilt not fail to nourish me with true goodness, nor yet to fill me with a desire to
exercise

exercise true Religion, for that is my true delight, my strength, and my comfort, the solace of my Soul, and the Joy of my Mind ; O for ever grant me to take pleasure in thy Service to my last breath, for Jesus Christ's sake.

Amen.

84.

O Thou whose Bounty invites us, and our Necessities constrain us to call upon thee, have mercy us, and make us to practice all the divine Vertues, because they are necessary for us in order to our endless bliss, and open our Understandings that we may wisely know thee with the full clearness of our understanding, that my affections may devoutly seek thee, till I have wisely found thee, that the manner of our Conversation may always please thee, because our Souls desire to embrace thee with all their might and force, begging of thee to endue us with courage and constancy to be enabled to wait humbly and diligently, attentively and constantly upon thee, with great Hope, Joy, Perseverance, and Patience ; O give me new Grace and continual Assistance from thy holy habitation, for Jesus Christ his sake. *Amen.*

85.

O Thou the Infinite and Independent Being, the only True God ! have mercy upon me, compassionate my weakness, and supply my wants, help me, I beseech thee, to perform every Action with good intentions

H h 3

and

and great integrity, with discretion and consideration, humility and deep contrition, a lively hope, and a chearful heart, a ready mind and a willing obedience, and suffer not the impunity of others to embolden us, that we may not provoke our righteous Lord to anger, but may be truly weary and ashamed of sinning against thee our Immence Protector, who hast promised never to forsake them that truly seek thee: O give us hearts diligent to seek thee that we may find thee, and having found thee, grant that we may all of us admire and adore thee. *Amen.*

86.

O Lord! draw me to thy self, and fit me for self, and fill me with thy self, and suffer not my Ingratitude and provocations to overcome thy Clemency and Patience, but go on in mercy with me, as thou art wont, in distilling to me some beams of thy Glorious Goodness, and by the multitude of thy unknown mercies heal all the known and unknown Diseases of my Body and Soul, and suffer me not any more to be so impudent as to provoke thee, from whom I expect relief, and by whom I have been supported with Temporal and Spiritual nourishment from my birth till now; therefore to thee be Glory and Praise world without end. *Amen.*

87. *A Thanksgiving for our Baptism.*

O Lord! let it be the constant study of our Lives to keep that Secret vow we made
with

with thee in our Baptism, and to exemplifie it with a Conversation as becomes the Gospel of Christ, that we may by Faith reserve the good Promises that thou hast made to us therein by performing the condition thereof, which that we may do, we beg thy assisting Grace to enable us, which thy Goodness assures us thou wilt not deny to us, because we beg it for the Merits of *Jesus*, to whom with thee, O Father, and the holy Spirit, be ascribed all Honour and Glory, Power and Praise, Might, Majesty and Dominion, world without end.
Amen.

88.

O Lord! ingraft in our Hearts such a love to thy Name as may increase in us true Religion, and entitle us to the benefit of the Adorable Promises to all that believe and obey the blessed condition thereof, and suffer us not any more to forfeit our present Comforts and future expectations of our Joys of thy heavenly Life; or if we should through forgetfulness or inadvertency presume this to do, yet, O Lord, take not the advantage of our forfeitures, but restore us again to serious Repentance and new Obedience, that we may be furnished with Patience in all the cross Accidents and Afflictions that we shall happen to meet with in this World, that so at length thy Bounty may Crown us with Bliss and Glory in the World to come, that we may be admitted to sing eternal *Hallelujahs* to thy adorable Name, a numberless number of Ages. *Amen.*

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89.

89.

O Lord ! inable me by the gifts of thy holy Spirit to live the life of Grace, that my Soul may exemplifie the Vertues of my fore-runners. that I at length may attain the happy advantages that thou gavest them ; which mercies I beg of thee with humble earnestness ; O deny them not to me for thy goodness and Pity sake. *Amen.*

90.

O Lord ! fulfill to me thy Secret Promise, of pouring upon me the floods of thy holy Spirit, that it may replenish my Soul, and revive it to Life, and refresh, sanctifie, and cleanse it, that it may heal the parched ground of my thirsty Heart, that my Soul being filled with good and wholesome Sentiments, I may attain to right Reason, the true Hand-Maid of Devotion, that good stock whereon to graft Religion, that God may receive and accept us according to his own Promise and Appointment, for he will not depresse but preserve all that come to him in his own Methods ; which that I may do, O Lord, I do heartily beg thy Directions in all things : O my dear Lord, grant me my Petitions for thy Promise sake. *Amen.*

91.

O My God ! write Goodness in my Heart by the finger of thy Spirit, that we may live an Evangelical life, and render to thee all Honor and Laud, as is most justly due, admiring and thanking thy great Majesty perpetually. *Amen.*

92.

O Thou whose admirable Methods breatheſt Faith into the Hearts of the Unbelievers, and poureſt Humility into the Hearts of the Proud, and diſtilleſt Love into the hearts of thy Enemies, and rejoyceſt with exceeding Joy the hearts of the Obedient; Have mercy upon us vile Creatures not worthy to liſt up our Eyes to Heaven, yet we are in the hands of thee our moſt merciful Lord, who wilt not fail to give us merciful ſupplies from thy heavenly habitation, for this is our hope, and the rejoycing of our Souls; therefore Glory to thee great God alone, One Coeſſential Three, as at the firſt beginning was, may now, and for ever be *Hallelujah*.

O My God! ſhew me the efficacy of thy Grace by ſweet experience, that I may love and admire thee entirely with that Life-giving love which is the principal of the affections, by the power of which I beſeech thee to invigorate my Soul, and ſo guide it, that it may not ſearch into the Secrets of thy venerable Majeſty, becauſe thy exceeding Greatneſs is ſo much above its reach, that it is impoſſible for it to comprehend enough of thee ſo uncircumſcribable art thou in thy ſelf, and ſo vaſtly great are all thy Perfections, that we are in an aſtoniſhing amazement when we reflect upon them, ſo abſolute and perfect art thou in thy Perfections, becauſe thou art that alone Being
that

that art the chiefeſt Good, and the only cauſe of all Beings, Great, True, Juſt, and Holy, the perfect Idea of the moſt aimable and excellent Deſires; O therefore grant that we all may love thee, fear thee, ſubmit to thee, and truſt in thee with a moſt delightful Spirit, and in all things obey thee, and endeavour to imitate thee in all imitable Vertues, delighting in thee internally in all the acts of our Minds, with our Reaſon and Judgment, with our whole Heart and Soul, Will and Affections, to the laſt moment we have to breath in this World; grant this for Jeſus Chriſt his ſake. *Amen.*

94.

O Thou of inaffable Bounty, change me into the reſemblance and Image of thy ſelf, and diſſipate and expel the clouds, darkneſs, and errors of my Mind, that I may be full of thy aimable Bounty and Goodneſs, that thy Divine Grace may for ever dwell and inhabit in me, and place it mightily in my Soul by thy powerful operating Spirit, that it may direct me into all Good, and enable me to avoid all Evil, that I may grow in Grace and in the knowledge of thee my Lord Jeſus Chriſt. *Amen.*

95.

O Lord! enlighten my Underſtanding with the bright and clear beams of thy Truth, that I may with an illuſtrious and ſerene Mind diſcover thy Will, and in all things endeavour to fulfil it with all dutiful diligence and obedience to the utmoſt of my ſtrength and vigor, to the laſt of my days. *Amen.*

96.

O Thou who wilt do all thy pleasure, have mercy upon me according to the multitude of thy Mercies, and enrich my Soul with the richest blessings of thy Grace, and establish me with thy assured favours, that no pastime may rob me of time to pray to thee for Spiritual and Divine Consolation, that my Soul may flourish, being endued with the gifts of the Spirit of divine Comfort : O draw me to thy self, fill me with thy self, and fit me for thy blessed acceptance, that I may be worthy to drink of the rivers of Life, and to admire thee to eternal Ages. *Amen.*

O Thou who makest Heaven and Earth prove thy Omnipotence, have compassion on my Infirmities, and give me of thy strength to undergo whatsoever thou in wisdom shalt think fit lay upon me, that no let or hinderance may discourage me in the way of Heaven, but enable me to use my utmost vigor and diligence in running the Race that is set before me, that at length I may acquire my end, even my Salvation ; Grant this for Jesus Christ's sake. *Amen.*

O God ! Justifie me freely by thy Blood, and Sanctifie me freely by thy Spirit, and let me become perfectly wise to Salvation ; to this end preserve me from the guilt and from the deceitfulness of Sin, that our Souls may be filled
with

with Righteousness, that none of thy Graces may be in vain to us, nor lost upon us, but let thy Righteousness deliver us from all our Impurity, that we perish not in the guilt of our Impurity, that at last we may attain everlasting Life by the Merits and Satisfaction of our dear Redeemer; to whom with the Father and the blessed Spirit, be all Honour and Glory, World without end.
Amen.

99.

O Thou the Inexhaustible Fountain of all Spiritual and Temporal good, pity the Miseries of our depraved nature, and mercifully supply both our inward and outward Wants, for thy Compassion-sake. *Amen.*

100.

O My God! give me such a sense of my worthless emptiness as may make me profoundly humble, and let that humility make me thankful, that my thankfulness may inflame my love, that my love may constrain me to a willing obedience and a diligent observance of all thy holy, just, and good Laws, that thou maist fill me with the comfortable streams of thy Life-giving Goodness, the Fountain of which at all times stands open to all thy sincere and pious Servants, in which number I beseech thee to include me and all my Friends, for thy mercy and compassion-sake. *Amen.*

101.

O My dear Lord! fill my Soul with the sure Treasury of thy heavenly Blessings, and
enable

enable me to do all things agreeable thereto
for thy Bowels and Compassion-sake. *Amen.*

102.

O Lord ! endue my Soul with Grace, and
make me worthy to approach thee with
fear and reverence; that thou maist accept me,
save and deliver me for thy Goodness-sake.
Amen. O thou that art surpassing in Might,
enable me to take hold of thy Might, that I
may never at any time swerve from thy Pre-
cepts, who art Glorious in thy Divine Essence,
being Brightness and Purity it self, and super-
eminent in Power, and therefore incomparably
in Majesty, Power, & wisdom, and deserves our ut-
most worship, reverence and veneration ; there-
fore let us treat thee with the most submissive
carriage and respectful homage, vindicating all
thy wise Precepts, because they are just, holy, and
good, expressing a just distaste of all things that dis-
please thee, because in thee dwelleth all adora-
ble Excellencies, even the full of all Perfecti-
on, the utmost of all that is valuable ; there-
fore to thee be Glory and Praise world without
end. *Amen.*

103.

O My God ! fill my Soul with invincible Pa-
tience, that I may be in a good degree
like to thy Sacred Self, by shewing Mercy to
my fellow-Brethren, because they bare on
them thine own Divine Image ; O therefore
enable me to advance their peace, quiet, and
satisfaction in order to their Salvation, for thy
Mercies-sake. *Amen.* O

O Lord ! fix in my Soul an habitual pure Intention and zeal for thy Glory, that I may take a heavenly delight in thy Gracious Presence, that with Praise and Thanksgiving, with Jubilation and Triumph I may admire and adore thee, and shew forth thy Praise in a holy Life and Conversation, with a pure Heart and an inoffensive Conscience to the last of my breath, with all possible activeness and vigor to the utmost of my strength and power to the last minute I shall breath ; enable me this to do for thy Compassion-sake. *Amen.*

O Lord ! give me Grace to repent of all my original Impurities, and for every actual transgression, and receive me again into the Evangelical Covenant, and take me again into the arms of thy Mercy, and bestow on me thy preventing and assisting Grace, and make me a shearer in thy reconcileable Love, that thou maist pardon and accept me, and restore me to thy favourable Love, and instill into my languishing Soul new Supplies, new Life, new Love, new Vigour, and new Resolutions, that I may never any more faint or drop, or be tired in my Duty, but enable me to go on courageously with all my might and strength to the last minute of my Life, that I may not be found impenitent or unprepared for my change, but may be ready to resign my Soul and Body into thine Hands, knowing that nothing can suffer Violence

lence that is committed to thy Mercy, but shall be presented blameless to thy Tribunal, and admitted to thy Glorious Presence, to praise thee World without end. *Amen.*

106.

O Lord ! fill my Soul with the inward power of thy Grace, that it may enable me to act valiantly for thy Glory, and for the benefit of the World, and for the good of my own Soul ; Grant this for Jesus Christ his sake. *Amen.*

107.

O Lord ! inspire me graciously by thy Divine assisting Power from above with a deep sense of thy Goodness, by which sense I beseech thee to fill my Heart full of thy love, and form within my Soul thy heavenly Sanctuary, that my Breast may be in some good measure fit to Enthrone the Holy *Jesus* in, that his Virtue and Power may sharpen my Appetite after real Righteousness, and make me still humble and meek, and prudent that no vain or airy Conceits may have any abiding in me, but my love may be inflamed, and my desire after heavenly-mindedness heigthened, my Hope strengthened, and my Faith increased, my studious watchfulness excited, and my serious endeavours by thy Power assisted and accepted, that being filled with Humility, thou maist at length Crown me with Glory and Honour, Immortality and eternal Life. *Amen.*

108.

O My God ! raise me above my self, and enable me to attain to high and heavenly Thoughts, and do thou cast all darkness from my mind, and melt and thaw my frozen affections, and refine and purifie my Will, and inspire me with might and strength to do whatsoever thou requirest of me, that I may live above the love of Riches, Pleasure, and Honour, and become contented, humble, sober, and thankful, that I may demonstrate the Belief of all thy Divine Attributes, by my living and walking by the guide of thy Divine Spirit, and suffer me never to be discouraged nor faint in my mind, but inable me to grow from one degree of Grace to another, till I come to be perfect in Christ Jesus. *Amen.*

O Lord ! so guide me, I beseech thee, that I may always place my strength and sufficiency in thy Almighty Grace, trusting my self and confidence wholly in thy Power, begging thee to enlarge the thoughts of my shallow Mind, and enable me in some good measure to comprehend thy Will, that I may with a glad and chearful mind obey it, that the narrowness of my Mind may not prevent my due Adoration of thee, but enable me to adore thee with an humble Soul, for thy mercy and compassion sake. *Amen.*

O Lord ! excite my Mind to admire thee and my Soul to praise thee, and cause me unfeignedly

feignedly to submit my Will to thy Wisdom, and do thou with the power of thy Holy Ghost renew, sanctifie and advance my Nature, by changing of it into the likeness of thine own, and do thou continually influence me with thy Grace, by which I beg thee to quicken my Faith, and change me and all the powers of my Soul into thine own likeness, and work in me the power of Righteousness, and suffer me no more to walk in the vanity of my Mind, but endue me with true poverty of Spirit, mourning, meekness, mercifulness, kindness, peaceableness, that I may live and walk in the power of the Spirit, and go on joyfully in the hope of the possession of an Immortal Inheritance with the Saints in Light : Grant me these Mercies for his sake who hath admitted me to recommend my Sutes to thee for his Merits, and in his words. *Amen.*

III.

O Lord ! give me Grace to commen with my Heart, and search out my Spirit, that I may be fitly disposed worthily to call upon thee, that thy Indignation may not lie hard upon me, nor thy Storms vex me very sore, but by thou my Defence and Refuge in the day of my Trouble, for to thee I cry ; O think no scorn of me, but be thou my Light and my Counsellor, and grant me thy continual Favour, and refresh me with thy All-comforting Power and reviving Mercy, that I may always do such things as are agreeable to thy will, for Jesus Christ his sake. *Amen.* I i 112.

O Lord ! be merciful to every one who prepares his Heart to seek thee, though he be not prepared so well as his Soul does heartily desire ; and send thy goodness to refresh their Souls, and suffer not the Proud to have any dominion over them, but increase in them a delight to that which is good, that the Enemy may not do them any wrong, because they always desire to put their trust in thee ; O therefore establish their Hearts in thy Word, that they may have a greater delight in thy Testimonies than in all manner of Riches, and seek thy Honour above all things, that thou maist quicken them in the way of Life : Grant this for Jesus Christ's sake. *Amen.*

113. *A Prayer against the fear of Death.*

O Lord ! prepare me for what thou hast further for me to do, or suffer that my life may be so regular, that I may not fear the Gate of the Grave, but being fortified with Patience and Courage, I may be filled with Grace to perform all my good resolutions, and by thee be enabled to give thee all possible Praise and Thanks, to the everlasting good of my own Soul, and the Glory of thy great Name. *Amen.*

114. *A Prayer against the treachery of false Friends.*

O Lord ! unmask and frustrate all evil designs against me, and deliver me out of every danger both of Body and Soul, and be present with

with me in every Center of the Course and passage of my life, and especially when I am attending upon thy Service, that I may perform it with great sincerity and purity of Soul, and suffer no malice of Men, or evil Spirits to hurt me, that neither their cunning nor their craft may be able to circumvent me, nor their violence oppress me, nor their falshood betray me, in that which I cannot foresee; I beseech thee to prevent, that I may at no time be over-much oppressed, but always so composed, that I may be ever fit to praise thee with a joyful and a single Heart, and suffer me not to perish by any fraud or deceit within my self, but always fly to thee with a sincere Soul, that I may not be at any time over-much oppressed, though I am in want of some of thy Comforts, yet suffer me not to be destitute of thy favourable love, that though at some time, thou be pleased in kindness to chasen me, yet suffer me not to be cast down nor utterly forsaken so as to perish under the oppressures of thy merciful afflicting hand, but let my inward man be daily renewed with the strength of thy Perfection, to uphold me in the greatest time of tryal; O grant me these Mercies to defend and deliver me in all these trials, for Jesus Christ his sake.

Amen.

115. *Another.*

O Lord! give me the mouth of the Righteous, that it may be exercised in Wisdom, that I may be frequently practising thy Precepts,

cepts, that thou maist set the Seal of Wisdom upon my Lips that I fall not suddenly into any snare, passion, or evil, that I may be innocent from the great offence, and thou maist endue me with Understanding to discover my Enemies and escape their fraud and deceit by the power of thy preventing Wisdom, which I beseech thee never to suffer me to be destitute of, for thy Bowels and Compassion-sake. *Amen.*

116.

O Thou! in whose power it is to extinguish with one wink of the Eye all created Things, because thou art the Fountain of Life, and the Eternal Life it self, and all things that live receive Life from thy Fountain, and if thy goodness be pleased to communicate Life to them, then they live, but if thou withdraw from them thy assistance, then they immediately cease to be, or perish and return to their first nothing, for in thy hands are Life and Death and all things that thereto do belong; therefore let us contentedly implore thy Pity, and never presume to neglect to praise thee who is the great Creator of Heaven and Earth; therefore to thee be Praise and Glory World without end. *Amen.*

117.

O My God! imprint in my Soul sum rays of thy Divine Excellencies, that my Mind being filled with thy sublime Truths, my Spirit may be ravished with thy Love, and my whole Man filled with Divine Joy,

Joy, that this present Life may become to me a subordinate Heaven: Grant this for Jesus sake. *Amen.*

118.

O Lord! give me a melting Heart to love my Friends, and a meek and becoming carriage to oblige them, and do thou quicken them and me in the true path of Life, by removing from us Vanity and Lies, with every thing that is evil, that as thou hast honoured us above many, so we may honour thee above all, and thou may accept our good Intentions though weak Endeavours, that thou being perpetually our Ruler and Guide, we may always walk by the rule of thy wise Precepts that will keep us from all hainous Errors: Grant this for thy Compassion-sake. *Amen.*

119.

O Lord! pour forth the grace of thy Spirit upon my Lips, and give me accuteness to apprehend, and a capacity to retain good things, and wisdom to interpret, and aptness to learn readiness to speak things agreeable to goodness, and do thou direct my beginning and further my progress, and perfect my conclusion. *Amen.*

120.

O Thou! the alone Author and Spring of Life, compassionate me the meanest and vilest of thy Creatures, who desires mightily to humble my self before thee for all my old and fresh Crimes, and write in my Heart by the

finger of thy Spirit all the divine Graces belonging thereto, that I may worthily ascribe to thy Spirit and Power, all honour and thanks and praise that are most justly due for thy Son and for thy Spirit, for thy Word and for thy Sacrament, for thy Love and for thy Wonder to me and to the whole race of Men ; for which to thee, O Lord, be glory and praise, honour and thanksgiving World without end. *Amen.*

121.

O Lord ! forgive what I have been, correct what I am, and direct what I shall be, and do thou deliver me from all errors, that I may serve thee in safety and freedom, and suffer me not to start from my good resolutions, but enable me to walk by the good guide of thy counsels and commands, by which I beseech thee to replenish us with Justice, and lade us with the fruits and benefits of thy holy Spirit, that we may grow up entire and perfect in all Grace and Goodness, and distill upon us some sparks of that adorable Fountain of thine own bright and intellectual Light, that we also may become grave and authentick, and thoroughly instructed to practice diligently every good Word and Work : Grant this for thy Mercy and Compassion-sake. *Amen.*

122.

O Lord ! receive all Souls whom thou hast redeemed by thy Blood, that are returning to thee, and make their hearts duely sensible of thy great Goodness, who hast so liberal

ly blessed them, even beyond all that they could desire, bestowing on them the abundance of thy liberal bounties; therefore Glory be to thee for these thy great Mercies to them; O enable them to give Glory to thee eternal.

Amen.

123.

O Thou! whose Patience seconds thy Bounty by reason of thy Incomparable Goodness; O bestow on us some rayes of thy purer Excellency, that we like thee, may endeavour to be like-minded, that we may display good Works to all our fellow-Brethren, for their and our good, and for thy sake. *Amen.*

124.

O Lord! direct me by thy goodness in the true way to Life, that by thy Grace I may desire those things that please thee, and with my whole endeavours perform the same, that thou maist enrich me with all encrease of Vertue, that I may be able to eschew every evil way, custom, or action, and with alacritive gladness follow thee in the true way of Light and light of Truth, that thou maist feed me with the continual influences of thy superabundant Comforts, to deliver me from trouble, and to bring me to Glory: Grant this for thy Mercy-sake. *Amen.*

125.

O Lord! behold me thy humble Suppliant, and nourish my hope with thy comfortable affluence from above, that my life may be full of grace, quiet, and satisfaction, making every

day an advantageous step to Heaven, that though I am little in the World, I may become truly great in Vertue by recalling by thoughts and rectifying my actions, and bringing my self to an intire submission to *Jesus*, delighting perpetually to be exercised in his sweet Service: Grant this for thy Mercy-sake. *Amen.*

126.

○ Lord! I beseech thee to distill goodness into my Heart, and refresh my Mind with thy sweet Delights, for I submit my self with an equal mind to thy wise disposal, begging thee to implant the same mind in me as was in thine own dear Son, that I may imitate his Life to the utmost of my power, for I desire to offer my self with repeated Vows to be thy Servant, begging thee to give me such strength that thy love may never slip out of my mind, so as to cause me to forget my Promises, but I may be enabled to endure all the troubles of this life with a quiet, constant, and composed Spirit, never repining at any thing that befalls me, but I may chearfully suffer for Righteousness sake, that running with patience the race that is set before me, my Heart may be nearly united unto *Jesus* in love, and in charity to all the World: Grant me these blessings for thy Compassion-sake. *Amen.*

127. *A Prayer for a double portion of God's Choice Blessings upon the Ministry.*

○ Lord! I pray thee to fit the Ministry to Convert the World, that by the holiness
of

of their Lives and the Purity of their Doctrine, they may bring many to Righteousness, that the Almighty may add to their Spirits and Souls new heat and zeal of Devotion, and pour into all Mankind, Grace, Wisdom, Humility, Chastity and Charity, that by these Graces they may fly to thee the God of all Glory and Power, that they may truly fear thee, whom Angels desire to adore, and Saints never cease to admire, because thou dost fill them with sweet felicity, and pour continually into their Hearts the pleasant Dew of thy Soul-reviving Grace, and dost thy self make a perpetual Being with them by the sweet union of thy Adorable Spirit; therefore to thee be Glory and Praise Ages without number. *Amen.*

128.

O Good *Jesus*! the brightness of the Father's Glory, guide me by thy good Spirit, that being directed, sanctified, ruled and governed by thy powerful Goodness, I may do thy Will in every thing, and thou maist pour upon me the abundance of thy strength, for from thee alone I do derive every thing that I do enjoy or can hope for; I therefore depend on thy merciful goodness with a strong and steadfast Faith, and do desire continually to call upon thee in humble Prayer for true Repentance, that I may obtain thy Grace, Mercy, and Pardon for all my Transgressions from my Childhood till now, begging of thee when this life is ended, I may enjoy thee everlasting in thy bright

bright Glory, to give Praise to thee, together with the Father and the blessed Spirit everlastingly, even to all Eternity. *Amen, good Jesus, Amen.*

129. *A Prayer for Students.*

O Adorable Spirit! defend me, comfort and cherish me by the sweet influencies of the operations of thy Adorable Power and Life-giving Grace, by which I beseech thee to govern me in all my counsels and studies, that I may always do those things that please thee by the power of thy supporting Grace, which I beseech thee to bestow on me to my last breath, that by thy powerfull assistance I may love thy Law and hate all Sin, together with every thing that is offensive to thee, to this end grant me thy holy Angels to be with me to assist me throughout the whole race of my life, that I may be directed in the true way to Glory to ascribe to thee, O blessed Spirit, and to the Father, with the Son, to the end of Eternity, which is without end. *Amen.*

130.

O Lord! grant that the Kingdom of thy Grace and Mercy may reign perpetually in my Heart, that I may continually think and speak those things that please thee, that after this Life I may behold the fruition of the Glorious Deity which liveth and reigneth in perfect Unity, World without end. *Amen.*

131.

O Thou sevenfold disposer of good Gifts! cause me to delight in thy ways, that thou maist
pour

pour into my Heart the Dew of thy Grace, that being filled with the sweetness thereof, I may readily obey thy blessed Will, and thou maist make strong my Soul and Body to worship thee, that by thy gracious aid I may overcome all the assaults of the Ghostly Enemy, that thou maist make a perpetual Being in me, to guide and direct me in every place that I may always be activated by the rule of Divine Charity, and be filled with the Spirit of Wisdom, and continually taste the Divine Pleasure thereof, and thou maist plant in me the infallable knowledge of thy Divine Truths that may cause me to rejoyce in them, and plant in me the most rich taste of thy Adorable Word, that it may breath into my Heart a most pure Faith, that it may cause me to do thy Will gladly in every thing to my last breath, and then do thou receive me into Bliss and Glory to dwell with thee for ever. *Amen.*

132.

Molifie, O Lord, my stony Heart into a tender compassion to the common Miseries I see in the World, especially the sad oppressing Calamities which so much endangers the patience of Sufferers; but for the Comfort of these, O Lord, remember what thou hast formerly done, and let thy ancient Mercies be revived amongst us, and wipe away our afflicting Tears, and restore us to our former Comforts. *Amen.*

133.

O Thou *Paraclete*, the lively Fountain of the Deity ! molifie my Heart, that I may re-
turn

turn to thee in deep humility, and thou maist bestow on me the spirit of Gentleness, that I may be filled with thy sweet Felicity, and be worthy to give Glory to thee with all my strength and power: O grant me these Mercies for Jesus Christ his sake. *Amen.* 134.

O Lord! lay not to my charge the Sins I have contracted by omitting Good, and for the time to come let pure thoughts dwell within my Heart, and melt my Soul into humble Contrition for all my negligencies and omissions, and cause Rivers of Water to run down mine Eyes, because I have forsaken thy Laws; O do thou, O God, smite the hard Rock of my Heart, that it may be thoroughly mollified, and I may deeply lament my past failours, for I do thoroughly resolve never to be taken in their snare any more: O assist me to perform this resolution, for Jesus Christ his sake. *Amen.*

135.

O Lord! melt and dissolve my Heart into true contrition for my Sins, which are many, but I resolve to forsake them all; O help me faithfully to perform this my holy and sincere resolution, and rouse up all that is within me to praise and magnifie thy holy Name: O that thou that art able and I hope willing to fill me with triumph and exaltation of Spirit, to admire thy merciful goodness more and more, who didst bestow on me so many favours and blessings unasked, for which I magnifie thee, and do humbly intreat thee not to deny my humble request which I beg

beg of thee from the bottom of my Soul, which is, That thou wilt not take thy Holy Spirit from me, but let it be my constant Companion and Guide, my Supporter and Comforter for ever, and do thou bless me from the Throne of thy Glory, and raise and continue in me a holy hope in thee to my last breath, till my hope shall be changed into fruition; which Mercy I beg of thee, for Jesus Christ's sake. *Amen.*

136.

Look on me, O thou that fittest at the right hand of God, with the favour thou bearest to thy People, and joyn thy All-powerful Intercession with my humble suits to the Father of Mercies, and compassionate me and all thy Servants to direct us in the way of Righteousness, and cause us all to love thee with all our minds, power and strength, to our last breath, and enable us to sacrifice our Souls and Bodies to thee without any reserve to thy holy Will and Pleasure, and do thou cause us to set our Souls wide open to thee, and then come in and dwell with us for ever: O accept this my Oblation, and mightily enlarge the affections of my Heart towards thee, that I may perpetually Praise thee in my Mind and Soul according to thy excellent Greatness; O assist me this to do for the great value thou hast for thine own Honour. *Amen, dear Jesus, Amen.*

137.

O My God! enable me to serve thee in Purity and Holiness, in Truth and Justice, in Love and Charity, in Humility and Lowliness,

ness, in Meekness and Patience, with entire resignation to thy holy Will, to the last minute I have to breath in the World, and quicken and stir with great vigor all the powers of my Soul to delight greatly in searching out thy Will, that I may be strong in thee, O Lord, and in the power of thy might, that my Soul may be filled with Integrity of mind, that I may be nourished with thy holy Dainties to eternal Life, because I desire to keep thy Precepts with all my affections and the intire assent of my Mind and Soul ; And hear I devote my self everlastingly to thee ; O therefore supply me plentifully with the communication of thy good Spirit, that it may unite me closely to thy self, and thou maist send thy heavenly Influences mightily upon me to knit and joyn me to *Christ* my Head, of whom I hope to be refreshed powerfully by his Almighty help, to run the race that he hath set before me, that I may at length receive the Prize the salvation of my Soul ; which Mercy I beg of thee, O my Adorable Creator, for the great value thou hast for the Salvation of Men: Grant this for Jesus Christ his sake. *Amen.*

138.

O Bountiful Lord ! send thy lively Vertue into our Spirits, that we may be enabled worthily to magnifie thy venerable and adorable Name by the power of thy quickening & strengthening Spirit, by which I beseech thee to enable me to keep all my Vows and Engagements to thee,
that

that I may not by any negligences forfeit the Gifts of thy holy Spirit, but value and esteem them beyond all Treasure, according to the richness of thier worth, that thou maist inspire us with thy heavenly Grace; and the holy Spirit may unite us in concord with our Lord, that we may always dwell with his Peace, that we may be thankful and contented with every condition that his wise Providence hath placed us in, that he may fill us with Joy and Gladness of Heart, that his high Praises may be always in our mouths, who holdeth our Souls in Life, and suffereth not our Feet to slide, and causeth us to cleave to him with settled purpose of Heart, that in due time he may fill us with his own fulness, which causes us to abound in Love towards all men; for which cause God makes us to increase in Knowledge and Judgement, and in thy Fear, that we may devote our selves to thy everlasting Love, and be admitted to remain with thee for ever. *Amen.*

139.

O Lord! refine me with the lively power of thy Love, and give me such a tenderness and meltingness of Heart, that I may compassionate all that are in any trouble or distress, and suffer me not to be useless to the World, nor to my self, but cause me to be rich in good Works, that I may set my affections on things above, and lay up Treasure in Heaven, that I may appear with my Lord in Glory, to sing *Hallelujahs* to the Adorable Three Ages, without number. *Amen.*

140.

140.

O Dear Father ! give me continual supplies of thy Grace, that it may sustain and nourish my Soul to everlasting Life ; to this end establish thy Throne in my Soul, and rule for ever in my Heart, and subdue all evil motions in me, and fill me with the food of Angels *Hallelujahs* and Praises, and with a fore-taste of eternal Glory. *Amen.*

141.

O My dear Redeemer, knit my Heart to thee, that I may fear thy Name, and walk by the light of thy Truth, that thou maist subdue all rebellious corruptions in me, and support me with things necessary for this life, that I may be the better qualified to serve thee with true delight of Heart and Purity of Soul, that thou maist bestow on me some rays of thine own excellencies, who art unchangeably good to all thy Creatures ; O make them all with united minds and affections Praise thee day and night, who art their sovereign Benefactor, that they may devote themselves everlastingly to thy love, and thou maist encrease in them Knowledge and Wisdom, with Piety towards thee, and Zeal for thy Glory, that so behaving themselves wisely here, they may be admitted to Praise thy Adorable Name World without end. *Amen.*

142.

BEhold, O God, my Heart that doth entirely devote and avow it self to thee, and
delights

delights to do thy Will, and begs of thee to preserve me unchangeable in thy Love, and in the unfeigned Love of all Mankind, to whom I beseech thee to give thy Grace, that they may all dress up their Souls in the best manner ; that they may be worthy and able to meet thy Son *Jesus* at his second Appearance in Glory : and so fortifie and fore-arm them with thy Grace, that they may never sin against thy Love any more, but beg thee to open the Eyes of their Minds, that they may not go on perversly any longer ; but do thou undertake for them, that all their Sins may be pardoned, their Souls cleansed and purified, and their Persons accepted and presented innocent and beautiful before thee at the great Tribunal at the last day,

Amen.

143.

O Lord ! reclaim the obstinate, and soften all that are unbelieving, and bring them into the Flock of *Jesus*, and bestow on them the Graces of Humility, Meekness and Obedience, Fortitude and Contentedness, Patience and long Suffering, together with longing Desires after Heaven, by the way of true Piety, that they may delight in nothing but what is reverend, serious, and full of true Devotion ; that they may never throw off their Obedience to thee, nor any ways deserve to be cast from thy Presence ; but may be worthy in some good measure to give thee Glory for thy inaffable and never enough to be valued Love, which thou hast abundantly shewed to them and me from our Birth

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till now, for which I bleſs and praiſe thee with all my Might and Power, and wiſh I could more and more adore thee for thy wonderful Love and Kindneſs to me, and to the whole Race of Men; for which, Glory be to thee, now, henceforth, and for ever, World without end,
Amen.

144.

O Lord! forgive my Miſcarriages, confirm my holy purpoſes, pity my Infirmities, ſtrengthen my pious Endeavours, that I may perfectly mortifie all ſinful Affections and overcome every evil Habit, and become a wiſe Proſicient in goodneſs, and never at any time ſtart therefrom, but always heartily deſire thy Conduct and Counſel, to guide me in every Center of my Life, to do every thing in ſome degree worthy of thy Acceptance; for I do heartily deſire to imitate the holy Pattern of my deareſt Lord, or elſe let theſe my Expreſſions remain for ever upon Record againſt me, if I deſire not to prefer thy Service before all things elſe throughout the whole Race of my Behaviour in this World, reſigning my ſelf in every thing, with an equal Mind, to thy Almighty diſpoſal. Oh! aſſiſt me in this my Undertaking for thy Mercy and Compaſſion ſake,
Amen.

145.

O God the Father! pity, pardon, and have Mercy upon us, and cleanſe the Altar of our Hearts from all unholineſs, and excite in our Souls the Flames of Devotion, that our Spirits may be ſervent, and our Hearts united to thee;
 that

that no evil thoughts may disturb us, that our Souls may be so pure as to invite the holy Dove to dwell in them, that I may be fully satisfied with that great Pleasure of contemning temporal Pleasures; that my Desires may be no longer full of Disquiet, but that I may be humble and sorrowful for having done ill, and impatient and thirsty for Grace to do well; that I may deny my self of short Pleasures, in hopes to be Partaker of thy blissful Kingdom, by carefully endeavouring to avoid every Sin, because it always carries Sorrow behind it, besides the contrariety of it to thy Divine Majesty, whose Wisdom and Goodness far surpasses all Praise: therefore Glory be to thee, Glory be to thee, World without end, *Amen.*

146.

O Thou King of every Creature! have Mercy upon me for thy Name sake, and give me a Soul full of true Devotion, and enlarge my Heart with Thankfulness to thee; that I may leave off Wrath, and let go Displeasure; that I may never run into Evil, that I may faithfully perform my Duty, which ought to be great, though my Strength be little; but yet I beg thee to give me that Help which thou hast promised to those that ask it: O! grant it me for thy Mercy sake, *Amen.*

147.

O My God! incline thine Ear, and hear me; open thine Eyes, and see me; for my Heart longs for thee, saying, O! *when wilt thou*

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comfort

comfort me? O thou who seest that I put not my Trust in any thing that I do, mercifully grant that I may be defended from all Adversities of Body and Soul, that I may be enabled to serve thee intirely and constantly with all my Mind and Might, by thine own assisting Power, which I beg for Jesus Christ his sake, *Amen.*

148.

O God! who hast prepared for them that love thee such good things as pass Man's Understanding, pour into our Hearts a vehement Love towards thee; that we, loving thee above all things, may at last be admitted to dwell with thee for ever, and enjoy the Reward of thy Promises for ever; which we shall find to exceed all that we can desire, through the Mercy and Merits of Jesus Christ, *Amen.*

149.

O God! give me Grace to consider what thou hast done for my Soul, and forgive me that I have followed the absurd and brutish Desires of my own Heart, and abused thy sweet Mercies by my great Unthankfulness, in the misusing and misapplying thy great Grace and sweet Promises: But for this my Heart smites me, and I am truly sorrowful, begging thee to grant me thy Pardon, which I value infinitely more than all the Treasures of the World; therefore I beseech thee that my Sins may not cry louder in thy Ears for Vengeance than the Cry of thy Son's Blood for Pity, or prevent my Prayers to be a Sharer in that Mercy. Oh, therefore let me

me obtain that I sue for, thy Compassion upon my Misery; that thou wouldest be pleased to forgive my great and clamorous Sins, and suffer my Prayers to ascend up into thy Presence, and meet with Acceptance and a return of Blessing, that I may be enabled to praise thee with all my Strength and Power, Night and Day. Grant this for Jesus Christ his sake, *Amen.*

150.

O God! the Strength of all that trust in thee, mercifully accept my Prayers, and because the weakness of my Nature can do no good thing without thee, grant me the Help of thy Grace to enable me to keep thy Commandments, that I may please thee both in Will and Deed with all my Power and Might; that thou mayest keep me as the Apple of thine Eye, and hide me under the shadow of thy Wings; that I may be a partaker of thy Promises, which exceed all that I can either ask, or think, desire, or wish for; such are the good things that thou hast prepared for those that love thee, that they far surpass Man's understanding; O therefore pour into my Heart such love towards thee, that I may obey thee in all things, both in mind and will, for Jesus sake. *Amen.*

151.

O Thou unchangeable Lord God! pour into my Soul calmness and gentleness of spirit, even such as no provocation shall be able to disturb, for I do resolve to become a new Creature; O enable me to put these holy re-

solutions into practice, that I may never wilfully sin against thee any more, that thou maist send upon me the gifts of thy holy Spirit ; O let it sanctifie me and make its abode within me, that I may partake of the treasure of thy Knowledge and Wisdom, and become an Heir of Salvation, and be nearly united to thee the Heir of Life, and Prince of Glory, that with all my mind , might , and affections, I may Praise thee, who art the Strength of my hope and my portion for ever : O accept me, for I entirely devote my self to thy Service, and do avow never wilfully to depart from thee at any time hereafter. O assist me in the performance of these my sacred resolutions, for Christ's sake. *Amen.*

152.

O Lord ! thou knowest my Heart, and see'st that I desire and resolve to become better with all the might of the inward affections of my Soul and Strength ; begging of thee to compose all differences that is within me, and extinguish all anger from me, and sweeten the harshness of my Spirit and my Nature, that the inward sense & powers of my Soul may always admire thee, love and adore thee, that I may become most gladfom in thy favour, that thou maist feed me with Angels food, true Wisdom from Heaven to make joyful my Soul and sweeten my desires, and fill me with longings after the true Grace of thy secret Spirit that may fitly qualifie me to meet thee at thy second appearing

in Glory, that I may ever adore thy long-suffering and sparing Mercy, and feel such a strong sense of thy incomparable Goodness, that may cause me to overflow with joy of Spirit, and sweetness of Soul; Grant this for Jesus Christ his sake. *Amen.*

153.

FOr ever adored be thy sparing Mercy, O my Lord! that hath born so long with me thy unprofitable Servant, who have not sued for Pardon as I ought to have done, nor begged devoutly the Grace of thy holy Spirit to assist my resolutions of amendment of Life; neither have I worshipped thy incomparable incomprehensible Majesty, as I ought to have done, but I do resolve that I will now dedicate my self intirely to the immediate obedience of thy Will, and faithfully to perform all my former Vows which I too long have carelessly neglected; but now I beseech thee to make an absolute change in me, that I may joyfully keep all thy Precepts, so as never to depart from them any more, so that thou thy self maist be powerfully present to my Mind and to my Spirit, now and for ever to guide me in the path of Glory: Grant this, O my dear Lord, for thy mercy and compassion-sake. *Amen.*

154.

Come, Lord Jesus, possess thy self of my whole Strength, and purifie me from all remainers of Unwise, Unholiness, and Impurity, that thou thy self maist for ever dwell

in my Soul, and bring into me all thy heavenly Graces to be my perpetual defence, by giving me a fuller communication of thy holy Spirit, to aid me powerfully to do my Duty to thee, my good Lord, and to all the World ; to this end compose and settle my Thoughts, that I may fix them unremovably upon thee, my Joy and Glory, who art the only Rock of my Strength , and the support of my Life, and from whom I expect Salvation, because thou hast promised life to those that diligently seek it; O help me to seek it, that I may find it, for Jesus Christ his sake. *Amen.*

To this end help me and all Men to perfect Holiness in thy fear, that we may be immovable and constant in all good purposes, that the very same mind may be in us as was in Christ Jesus, that we may always have a constant and prevailing sense of thy Goodness, that we may all have a perfect sense of thy gentleness and mildness to us, that we being qualified according to thy Will, may have a perfect friendship with thee, that we may eternally become thy Friends by the constant union of our Wills with thine. *Amen.*

155.

O God ! I pray thee to baffle and disappoint the evil desires of the Proud, and confer on the Humble and Pious, high and lasting honour, and enable them worthily to magnifie thy Honour, who hast filled my Soul with a true desire of thy Grace and Favour, and be to me
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a sanctuary and a Rock of Honour, Safety, and a firm Refuge; and by the efficacious power of these, fill me with true Zeal for thy Glory, that I may put all opportunities of Good in execution; and to this end give me, I pray thee, great Integrity of Soul, good intentions, and pious resolutions to persevere to the end, notwithstanding all the difficulties that should happen to be in my way to the true celestial City, the heavenly Jerusalem, the kingly Palace above, the true Rest of the select Saints; the number of which, I beseech thee to encrease, for thy Compassion-sake. *Amen.*

156.

O That I could sufficiently express thy Mercy! which is most excellent and illustrious, who hast sanctified with Piety every condition of Life to us, both Poverty and Want; and every state of Necessity; Go on, I pray thee, to continue such thy goodness to us, and draw us to love thee more and more for all thy merciful Kindness to us; and grant that we may not only love thee, but devote our selves everlastingly to thee, that thou maist continually inspire our Souls with holy thoughts and heavenly desires, that we may always both think and speak and act by the rule of Meekness and Wisdom, that the Law of Kindness being in our Tongues, we may admonish them graciously, who have disobliged thee, that they may return to thee with Humility and true Repentance: Grant this for thy Mercy-sake. *Amen.*

O Lord!

157.

O Lord! Purge out of thy Church every thing that is a dishonour to thee, or a stain to Religion, and fill the Hearts of all thy People with Goodness, that the Poor may be relieved, and the Sick comforted, the Fatherless and Widows revived and supplied in necessity and affliction with all necessary Comforts both for their Bodies and Souls, Minds and Spirits, and turn away their Eyes from what they suffer, and fix them continually on the rewards they hope for that the prospect of that may greatly encourage them in that strait and difficult Journey the heavenly Race, that is so infinitely worthy of every Man's undertaking, which Purifies thorowly every Mans Thoughts and Immaginations, Words and Actions, and makes them vigorously exercise the faculties of there Inward Man, in order to their preparation for the upper World; which blisful World I beseech thee to prepare us all for, by the satisfactory Merits of our dear Redeemer; to whom with the Father and the Blessed Spirit, be all Honour and Glory, Power and Praise, Might, Majesty and Dominion given by all Angels, all Saints, all Men, and all Creatures hear and in all Places, World without end. *Amen.* 158.

O Lord! I confess the justice of thy Proceedings in punishing me for my hainous Offences; but yet, O Lord, in Justice remember Mercy, and shew Pity, though I deserve punishment, for thy Loving-kindness-sake. *Amen.*

159.

O Lord! remove from my Mind all Discontent, and cause me to love thee intirely the alone and All-sufficient Good, who comprehendest all Things, Times, Places, Persons and Beings, and at one single view, and caufest all Events, & hast raised many Monuments of Wisdom and Wonders by thy Almighty love, treating thy enemies with superabundant kindness; therefore will I wait on thee, because my expectation is from thee alone, who wilt not fail to sustain me, because I put my trust in thee, and desire to walk in thy Precepts, for why? they are the very joy of my heart; therefore do I desire to make my self over entirely to thee, beseeching thee to reveil to me, the declaration of thy Will and the purity of thy Wisdom, that I feeding thereon, may chearfully live the life of Faith; and may constantly persevere in Piety to my lives end: Grant this for Jesus Christ's sake. *Amen.*

O That I might have such a sweet remembrance of thy Love, as may revive my Spirit, and encourage my Hope, and excite me diligently to perform all my Duty, and put into my Mind an humble confidence in thee, that I may look up to thee again for Pardon and for the grace of thy holy Spirit to enable me to please thee better, for thou who knowest all things seest that my Soul waits for thee, O my dear Redeemer, with earnest desires, for my

my Soul longs to become more and more like thee, by the true exercise of Love to all the World, and by striving to oblige them by acts of Charity and Kindness to all that stand in need of my help, to the utmost of my power, according to all the opportunities that thou shalt put into my hand, that by the true and due exercise of these means, I may gain the Spirit of thy Wisdom, Fear, Knowledge, Might, Courage, Council, that may strengthen my feeble Mind, and daily encrease my hopes of future bliss: Assist me in the due performance of these things, for thy boundless Goodness-sake. *Amen.*

161.

O Lord! I give thee thanks for that thou hast bestowed on me so many remarkable Instances of thy Love, so providentially providing for me in so miraculous a manner from my birth till now; O suffer nothing to appear in my Soul but reverend thoughts of thee, most zealous love to thee, and passionate desires after thee the Fountain of Life, and the joy of my Soul, the comfort of my Mind, the reviving of my Spirit, and the alone expectation of my Heart, the reviving and rejoicing of my Memory, and the Solis of my Soul and the alone Mirror of my whole Man; O ingraft in me all Goodness, that I may devoutly, reverently, and sincerely worship and serve thee all the days of my life, to thy Honour and Glory, and the good of my Immortal Soul; O enable me this to do, for thy Mercy and Compassion-sake. *Amen.*

162.

O Lord ! inflame my Courage, but dazel not my sight, but beget in my Soul a resemblance of thy self, who art wonderfully Excellent and Sublime ; O therefore Purge, and Purifie my Heart, and enlighten my Soul, dispose me to every thing that is good, that I may prize the favours of thee, O God, and highly value every blessing which comes from thee the Father of Lights, with whom there is no varableness nor shadow of change ; O that I were able to offer to thee Thanks and Praise according to thy excellent Worth, who art exceeding Honourable and vastly Great, and yet none of us vile Creatures are below thy notice ; O therefore accept my unfeigned desires to give thee due Honour, who hast bestowed upon us a numberless number of Blessings ; therefore Glory be to thee, Glory be to thee World without end. *Hallelujah.*

163.

O My God ! be pleased to cast on me some small sparks from thy bright rays which arise from the beauty of thy Divinity descending from thy Deity ; O thou whose Mercies are unknown, yet art pleased to impart them to us, although thou art the Author and Spring of Life, yea, Life it self, yet such is thy condescension, that thou impartest thy Goodness to us vile and miserable Creatures, who are so apt to abuse thy Mercies, without it please thee to settle upon us thy restraining Grace

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to prevent us from abusing thy Goodness, and to enable us to give thee thanks for all thy Wonders; O God, bestow on us this wisely temperate Spirit in full streams, for thy mercy-sake. *Amen.*

164.

O Thou the Immence Fountain of all Good! have Mercy upon me, though I be less than the least of thy Mercies, and deserve not the lowest spark of thy Favour, yet I was made by thy merciful and Almighty Arm; therefore pity me and regard my Complaint, and impart to me some little portion of the fountain of thy Love that may fill my Heart with thankfulness, and cause my whole Body to be endued with strength to overflow with constant streams of ready Obedience, that I may more and more admire thee for bestowing on me both Life and Livelihood, with multitude of other renewed Mercies often repeated and long continued to me; O for ever Adored be thy superabundant Goodness for them, both now and for evermore, World without end. *Amen.*

165.

O Lord! be pleased to give me a renewed sense of thy repeated Mercies, and fill me with an holy zeal for thine Honour, and an humble Heart to be in some degree worthy of thy future favours, so that in all things and above all, I may truly seek thy Honour, through him by whom thou conveyest them to me, even the ever to be adored *Jesus*, to whom

with

with thee, O Father, and the ever blessed Spirit, be all Honour and Glory, World without end. *Amen.* 166.

O Astonishing Goodness ! have pity upon me, and compassionate my Afflictions, and send me a speedy issue out of them, for thy tender Bowels sake. *Amen.*

O Lord ! thou knowest that I desire to fear thee and give thee Glory, notwithstanding I have in time past provoked thee, yet let not my high provocations of thee, provoke thee to disappoint me of my hope ; but pardon those my Sins, and nourish these my good desires, and crown them with a blessed success, that I may ever give thee Thanks, and live in thy Praises, through the Merits of Jesus. *Amen.*

167.

O Lord ! I adore thee that I have so many Mercies to bless thee for, especially thy daily Worship, and our daily Strength, thy daily Comforts, and our daily Bread ; O that we could worthily Adore thee for all thy Wonders which thou hast so abundantly bestowed, not upon us alone, but upon the whole race of Mankind, which thy unsearchable Power, and uncircumscribable Wisdom have prescribed and iuvented for them ; O grant that they may wisely use thy Methods for and to thy Glory, that they wisely and becomingly walking before thee, may at last be admitted to see thy Face in Glory, and for ever Praise thee a numberless number of Ages. *Amen.*

168.

O For ever adored be thy All-hallowed Name! for the infinite manifestations of thy Almighty power, unsearchable Wisdom, and inexhaustible Goodness in framing the World in such a miraculous manner, to magnifie thee, for which it is not less our interest than our duty mightily to praise thee, because thou hast washed us from our guilt in the Blood of thy Son, and justified us freely by his Merits, having first sanctified us by thy preventing and assisting Grace; O that we could raise gradually to give thee due praise for it, till we have attained to a due proportion to do thee true and laudable Service with so pure Hearts and hallowed Minds, as thou couldest not chuse but accept; O create such minds in us for Jesus Christ's sake, whom we do desire to adore and magnifie with all humility of Soul and Body, Mind and Spirit; O accept this our humble and sincere desire, for thine own tender Bowels and Compassion-sake. *Amen.*

169. *A Prayer that we may be a Comfort to Prisoners and Captives.*

O Lord! quicken my dulness, and encourage my Duty, and put me into a capacity, to be an assistant to oppressed Prisoners, or any of thy Servants that lie under any Affliction, especially those that have at any time desired my Prayers; O do thou, O God, in the multitude of thy Mercies pass by their and my

my Offences, and bestow upon us all the Graces of Repentance, by the power of which, I beseech thee, to enlarge the straitness of all our Spirits, and make us all Heirs together of the Grace of Life, that glad tidings of great Joy may raise our Spirits above the Thoughts of this World, and place us in quiet and safety out of the reach of all trouble and danger of this Life, that we may duely serve thee with a quiet Mind to our last breath. Grant this for Jesus Christ's sake. *Amen.*

210.

O Thou, who alone hast Immortality dwelling in thee, refine my Reason, that I may be able to understand Divine Things, that Wisdom may enter into my Heart, and Knowledge become pleasant to my Soul, and my whole Body may be filled with immoveable Love to thee, and mine Eyes fixed strongly upon thy Brightness, which is immortal, and full of Glory, and cause this blessed Sight to make me so wise as not to disquiet my self in vain; but do thou remove from me all Dejection of Mind; and bestow on me the gift of Discretion, that it, together, with Understanding, may preserve and keep me, that being indowed with a wife, considering, and a sober Spirit, I may know how to please thee in all things. Grant this for Jesus Christ's sake. *Amen.*

211.

O Lord, endow me with such Honesty and Uprightness of Heart, that may fill me

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with

with constant resolutions of Spirit, diligently to do thy Will, notwithstanding all the Difficulties that shall present themselves to hinder me, that choosing thee and thy Will, my will above all may be perfectly satisfied, that thou mayst govern me with thy Counsel, and direct me in the True Way to Glory, that nothing may trouble nor disquiet my Heart; but I may look stedfastly at those unseen Employments which are at thy Right Hand: To which, I beseech thee, safely to lead and conduct me all the time of my Sojourning here in this World: And to this end, lift up my Thoughts still higher and higher towards that place where the Lord Jesus is inthroned, that my Mind being stedfastly fixt upon that Bliss, I may strive earnestly to be worthy to attain in thy good time to it. Grant this for Jesus Christ's sake. *Amen.*

212.

O Lord, have Mercy upon all oppressed People, and support them, and send them suitable Relief according to their several Necessities; and grant that from their Hearts they may seek to please thee, that they may spend their days in Humility and heavenly Mindedness, that every Action of their Lives may be devoted to thy Service; and do thou pour into their Hearts great Portions of thy Grace, that thy Excellencies may cause them to be rich in good Works, according to their several Abilities; and make them more and more serious about that which so infinitely concerns them, that by thy power-

powerful Grace, they may at length arrive to heavenly Bliss and Glory. Grant this for Jesus Christ's sake. *Amen.*

213.

O Lord, dispel from me all inordinate Care and Solitude of Mind, and by the power of Faith sweetly compose my Spirits in all Events, that I may never be afraid of evil Tidings, but my Heart may be fixed, trusting in thee, O Lord; and suffer me not to be distracted nor confused in my Thoughts, but enable me to do my Duty towards thee, with evenness, constancy and chearfulness of Heart, that thou mayst enable me to discharge my Duty in every Condition of Life, that being guided by thy unerring Wisdom, I may at length be admitted to enter into Heaven to dwell with thee, O Lord, and to praise thy adorable Name, World without *Amen.*

214.

A Prayer for Virgins and Widows

O Lord, have Mercy upon all Virgins and Widows, and give them an innocent and a pious Conversation, and a vehement Love to Religion, with wise sober and contented Spirits, that they may serve thee, O God, with an unwearied Attendance to Devotion, and all Offices of Holiness, Piety and Charity, that they may serve thee night and day with pure Hearts and sanctified Thoughts, and holy Affections to the last moment of their Lives, and then send thy Holy Angels to bear their Souls to Glory, for Jesus Christ's sake. *Amen.*

215. *A Prayer for a single Person.*

O God mortifie in me all unnatural Affections, that I may love thee above all, and my Brethren for thy sake, that thou mayst send me down thy Divine Aid from above, and pour upon me thy most healthful Grace, that I may most earnestly desire the sanctifying of thy Name, and the coming of thy Kingdom, the doing of thy Will, and the accomplishing of thy Desires, that thou mayst give me the inward Peace of the Soul, that I may ever delight in thy adorable Truth, and thou mayst adorn me with all Virtue that may make me perfect in all good Works belonging to the Spirit, that may relieve my Body, and fill my Soul with true Comfort, that I may inwardly feel thy powerful Aid, that may dayly direct me in the true Knowledge of thee. Grant this for Jesus Christs's sake.

*Amen.*216. *Another.*

O Lord, I pray thee to season my Spirits with good Affection, that they may be grounded upon thy Fear; and grant that whatsoever I take in hand may be begun in Knowledge, and proceed in Fear, and end in Love, that the whole course of my Life may be blessed with good Effects in all my Enterprises, that I may offend none by Rashness, but my Heart and Mind may be established in the true Worship of thy Divine Majesty; and thou mayst give me Grace to continue in true goodly Purity, and perfect Integrity to my last breath. Grant this for the sake of the Sufferings of Jesus Christ our Lord. *Amen.*

217. *Quench*

Quench all our Pride, O God, and extinguish our Ambition, that the Flames that our iniquities have deserved, may not destroy us, but do thou, O invincible God, sanctifie and wash our Souls ; and give us Chastity and Humility of Body and Mind, and Ingenuity and Integrity of Soul, that I may be a chosen Vessel obedient unto thee, O my dear God, that I may possess my Body and Soul in Sanctification and Honour ; Grant this for the Merits of thy Son's Blood, that is more powerful to save than our Sins can be to Destroy, for that far exceeds our Guilt : O therefore let us be bathed in it for the Merits of it. *Amen.*

218. *A Prayer for a Virgin.*

O Thou the miracle of Mercy ! arm me with Constancy against all Assaults of Carnal Imagination, and give me modesty in my Countenance, decency in my Apparel, and civility in my Behaviour, sobriety in my Discourse, and contentedness in all Conditions, and make me obedient to my Superiours, respective to my Equals, and courteous to my Inferiours, and loving to all People, that I may at last sing a new Song to the Lamb with Choirs of Virgins before thy Throne, O God, for ever and for ever. *Amen.*

219. *Another.*

O My God ! endue my Soul with Sanctity and Holiness, that I may be guided by the right rule of Knowledge, that in the

end I may be found in the number of those wise and discreet Virgins, who had their Lamps continually burning, that I may enter into the Kingdom of the Lamb, and live with him for ever and ever. *Amen.*

220. *Another for a Virgin before the Sacrament.*

O Lord! plant in my Heart and Mind true Meekness, Charity, Patience, and Chastity, Temperance, and Modesty, with all other Vertues thou knowest needful for me, and store me with all good Medicinal Preservatives to the Soul; and mortifie in me all unclean motions, and unchast and unholy desires, and bury in me all carnal and inordinate Affections, that they may never more rule in me, but increase and revive in me the love of all Vertue, and the perpetual exercise thereof, that at this time and alwaies I may be worthy to receive the holy and blessed Sacrament unto thy honour and glory and my Souls endless Joy and Comfort; for though I am unworthy, yet let it please thy Majesty to make me worthy, that I may acceptably feed upon thy most pure Body and Blood: O let me taste of that pleasant Banquet, for though I am unworthy, yet, O Lord, I beseech thee make me worthy, and then accept me in and through the Merits of this great Mystery. *Amen, blessed Father, Amen.*

221. *Another.*

O Lord! fill me with the fervent flame of Serafick Love, that I may be worthy and acceptable unto thee, and thou maist fill me with

with Spiritual gladness and heavenly joy, and give me the precious garments of Innocency, Purity, and Holiness, that I may with a clear Conscience approach unto thy Presence, that the holy Sacrament may be to me Health and Salvation: Grant this for the Bowels and Compassion-sake of the Holy *Jesus*. *Amen*.

222. *A Prayer proper to be said by one that hath received the Holy Sacrament, and is approaching thereto again.*

O Lord! since thou art entred with me in a league of Love, first in my Baptism, and since by admitting me to the Holy Sacrament, suffer me not to forfeit these priviledges, nor thy favours, for *Jesus* sake, whom I do earnestly desire to commemorate in those secret Mysteries, the benefits of which are so great, that if we are truly qualified for them then, as certainly as we receive them and taste them, we shall also receive Pardon, Grace, and eternal Life by them, for in the secret use of them, we commemorate our Lords Obedience even unto Death for us, signifying that we should not any longer live unto our selves, but wholly devote our whole strength to him, who so freely gave his Life a Ransom for us; and grant that for his sake, we may hate all vain Thoughts, that we may worthily at all times praise and admire him, that he may fortifie us with holy resolutions of following him even to the Death, that his Bounty may bestow on us an everlasting Crown of Life. Grant this for thine own Bowels and Compassion-sake. *Amen*.

223. *Another.*

O Lord ! I beseech thee duly to prepare my Soul to receive thee worthily, that I may effectually feel, taste, and feed on the blessed Body and Blood of thy Dear Son *Jesus*, that by him I may have Eternal Life ; and pardon, O Lord, my unpreparedness for the Time past, when I have approached to those Holy Mysteries : and now, O Lord, ease and refresh my weary Soul, that is burthened with the deep sence of my intollerable Sins ; and fill me with the Fruits and Graces of new Virtue, that my Sins may no longer be a Cloud betwixt my Prayers and thy Pity, thy Goodness and my great Distress, but have regard to my Tears and the Contrition of my Heart, for my Soul is truly sorrowful that ever I have offended so good a God, so gracious a Father. O ! therefore wash away the multitude of my Transgressions, and let my Soul find Mercy for her insupportable Affliction : Grant this for *Jesus Christ's* sake, whom I beseech thee to prepare me worthy to receive. *Amen.*

224. *A Prayer to be worthily prepared for the holy Sacrament.*

O Lord ! I desire to devote my self to the constant observation of thy Holy Laws : O assist and incourage me in thy Heavenly Path, that I may heroiquely accomplish my Heavenly Race with Chearfulness, Joy, and Courage, by preserving in my Mind a constant sence of thy Benign Goodness, which may fill me

me with Gratitude and Piety, Gravity and Modesty, that I may love thee and all the World with a pure Heart fervently, that I may be worthy to receive the everlasting Pledges of thy Love, the Holy Sacrament, with an humble Reverence and a lively Faith, with a vehement Love, and a ready Submission to thy Holy Will, that Jesus may be inwardly framed within me, and I may worthily adore thy Greatness and long-suffering Patience, in sparing me so long, and giving me so large a space for Repentance. O ! continue these thy Mercies to me to the last of my days, for Jesus Christ his sake. *Amen.* 225.

O Lord ! inspire my Soul to seek those Things that are Above, and touch my Heart with a Coal from thine Altar, that it may overflow with thy Goodness, where I am sure that all Fulness doth dwell : O ! therefore let me now overflow with it, that, of thy Fulness, I may be filled with Refining Grace, that may enable me to perform all my new Obligations to thee, for Jesus Christ his sake. *Amen.*

226. *More Prayers, Preparatory to the Receiving of the Holy Sacrament.*

O Lord ! prepare me, who am a miserable and sinful Wretch, to receive the most Pure and Saving Mysteries of the most Holy Body and Blood of thy Dearly Beloved Son, and look not on me with a severe, but a gracious Eye, and let not thy Wrath and Indignation loose upon me, though my Sins have deserved

served it to my utter Ruine, but let thy Mercies plead for me betwixt thy Judgments and my Sins; for, without thy Pardon, my Guilt is evident, and my Danger apparent; but my Heart is pierced with shame and sorrow for my Sins, because their remembrance is bitter and grievous unto me; but restore me again, I beseech thee, to thy Favour, and accept thy Son's Intercession for me, and with him say, *Amen*, to my Pardon and Acceptance. *Amen*, Holy Father, *Amen*. 227.

CONvert and pardon me, O my God! for thy Great Name sake; for my confidence in thy Goodness draws me hither to the Fountain of thy Mercies, which far exceeds my manifold and great Miseries and Sins: O! therefore forsake me not utterly, but duly qualifie me to receive, though it be but the least measure of thy Mercy and Grace, that thy Holy Spirit may assist me by thy present Power in the eating of thy Spiritual Dainties, that may make me wholly purified, that I may be inseparably united unto *Jesus*, and evermore dwell and abide in his Love, and be filled with his Spirit, and dwell in him for ever. *Amen*. 228.

O Lord! prepare thy self a Lodging in my Soul by the Inspiration of holy thoughts and pure affections into my mind, that I may worthily magnifie thy Name, and agreeably set forth thy Glory, for thy giving so illustrious Salvation to all Mankind that will lay hold of it by Faith. O! unite all mens hearts to thee inseparable

separably, and make their desires and gasping after thee to be answerable to their great needs of thee, and prepare both them and me duly to use and value thy Mercies, that we may give up our Souls to thee in that prepared manner, that thou mayst accept us all, and we may remain always thine. *Amen.*

229.

O Thou who art of vast Perfection and endless Dominions, and extendest thy clemency to all thy miserable Creatures, exempt me not, I beseech thee, from being a happy sharer in all thy excellent Attributes, for thou art alone Omnipotent and All-sufficient, and invitest us thy Creatures to draw near to thee, and thou wilt compassionate us; O therefore compassionate me the meanest, the vilest of all the Creatures, who truly esteems my self not worthy to cast up my Eyes to Heaven, much less to approach thee in these holy Mysteries, but I come unto thee in a full assurance of thy infinite and immense Goodness: O cast me not from thee, because I trust in thee, but except my Soul that gladly renders her self to thee in all humility of Mind and Spirit; O command thy Succours to be her relief, for I have no hope nor help but thee; O therefore leave me not, for thou alone art the lifter up of my Soul; therefore on thee is my whole dependence; O suffer me not to fail of my hopes, for thou art my Song in the day of my Affliction, and the lifter up of my Heart in the deepest
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Oppression ; O enlarge my heart therefore to give Glory to thee, O thou secret Three, One ever living Deity. *Hallelujah.*

230.

O Lord ! I beseech thee to pour into my Heart the sweet Streams of thy Mercy to strengthen my Faith, and accept my repenting Tears, and speak Peace to my Soul and Conscience, by saying to it, *I am thy Salvation* ; that my Heart may rejoyce, and my Soul be right-glad, because thou standest by me to defend me against all the Assaults of my Deadly Enemies, and wilt receive me into the Fullness of Joy, to remain with thee for ever. *Amen.*

231.

Deliver me, O Lord, from the guilt and burthen of my Sins and the Powers of Hell, that at my Death I may have a quiet and joyful Departure, and be received into thy Favour, to the Fullness of Joy in thine Eternal Kingdom, to live with thee for ever. *Amen.*

232.

GRant us, O Lord, to have a Portion and Inheritance with thy Saints, that we following of their Steps, our Names, with them, may be written in Heaven, and we may have a quiet Peace in this Lower World. *Amen.*

233.

BRing me, O God, to such a Heavenly Temper of Mind that may renew, augment, maintain, and increase my Charity ; and to this end, fill me with Faith, Hope, and Christian

stian Comfort, that I may be worthy to be a Partaker of a Joyful and Happy Resurrection; to which I am entituled by thy gracious Promise, who hast said, That, *If I eat thy Flesh, and drink thy Blood, I shall have Eternal Life.* Behold thy Servant, O Lord, and let it be unto me according to thy Holy Word. *Amen.* O Lord, let this be to me an Antipast of Heaven, an Earnest of Future Bliss, a Foretaste of Happiness, even for thy own Promise and Goodness sake. *Amen.*

234.

O Lord, do thou so open the Eyes of my Faith, to wisely discern the Body and Blood of thy Son Jesus in the Holy Sacrament, that my Soul may be worthily disposed to Communicate, that I may feel the happy Effects of thy Divine Institution, that thereby my Soul may receive lasting Impressions of Goodness, and be ravished with thy Love and the incomparable Delights of thy Service, and with an earnest Foretaste of Heaven, that every thing, besides thee, may appear tasteless and unwelcome to me, that thou may'st cloath me with the Wedding Garment, all the Holy Graces of my Blessed Saviour, that the Purities of thy Spirit may prepare for thy self a Lodging in my Soul, that all Spiritual Employments may be to me Life and Pleasantness, that thou may'st take Possession of my Soul, and for ever dwell in me, and reign over me, and continually rule me; and do thou, O God, write my Soul in the Book of Life, and number me amongst the
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Blessed, and bring me with them for ever to
praise thy Holy Name World without End.

Amen.

235.

O Lord ! I beseech thee to purifie our best
Actions, that they may be acceptable in
thy blessed sight ; and let our Prayers be pre-
sented unto thee in the pure and sanctifying
Censure of our Saviour's Love ; and do thou,
O God, receive them from him, for his sake, in
our behalf, as the Morning Incense, and as the
Evening Sacrifice ; that, by this means, we may
be acceptable to thee for Jesus Christ his sake.

Amen.

236.

O Thou, the only Fountain and Well-
Spring of Wisdom and Grace, have
Mercy upon me, and upon every Person
in the whole World, and impute not to me, nor
to any one of us, the wandrings of our Minds,
neither lay to our charge our wicked Imagi-
nations, but fill our Hearts with Spiritual
Fruits, that may heal our Souls, Spirits, and
Bodies of all their Infirmities, and quiet our
Consciences by the Comfort of thy Good Spi-
rit ; which I beg of thee to assure me of, by the
blotting out of my Debts, and the purging
away all my Spots, and the healing of all my
Wounds, and create in me the Spirit of Thank-
giving, Humility, and Wisdom, that I may
adore thee, worship thee, and continually in-
voke thee with all the powers and faculties of
my Soul and Body, that thou mayst blot out
all my old and fresh Sins, and, at last, bring
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me to endless Life, to dwell with thee for ever and ever. *Amen.* 237.

O Lord ! make us fervent in Spirit, diligently serving thee, and make us tell of thy Loving Spirit early in the Morning, and of thy Truth in the Night-season, and do thou make us gladly shew forth the Works of thy Power, that we may flourish by the kindness of thy Favour, and set thine Eye always upon us for good, and let the Spirit of Humility and Knowledge, Holiness and Purity, always rest upon us, and do thou continually bless us with Wisdom and Discretion, Fortitude and Courage, and increase in us the pleasant Seed of Eternal Life, that may duly qualifie us for the reception of the Holy Sacrament, that we may be truly fit to enter into Heaven (it self) and this we beg for his sake who is both Sacrifice and Priest, the Master of the Feast and the King of Heaven, who hath blessed & prepared this happy Means for our Salvation : Therefore, Glory be to him both now and ever, World without End. *Amen.*

238. *A Prayer to be worthily Prepared for the Holy Sacrament, and that we may be enabled patiently to bear all Tryals and Afflictions.*

O Lord ! sustain me, for I cast my self upon thy gracious Protection, begging thee to give me Wisdom to manage my self wisely in all Concerns, bearing patiently whatsoever shall befall me ; especially, give me Wisdom and Courage to bear all Tryals and Afflictions with Meekness, Patience, and Discretion, that thou

thou may'st regard me as a peculiar part of thine Inheritance, because my sole dependance is upon thee, and my full trust is in thee, who hast graciously promised never to fail those that truly seek thee, but wilt keep them from treacherous hands. O ! keep me from the hands of all my Enemies, visible and invisible, and deliver me safe from all their Snares, and drive from me all Spiritual Wickedness, and replenish me with Eternal and Temporal Good, that I may be fitly qualified to be refreshed and revived with the Holy Sacrament ; and grant, that it may become to me a Refuge to fly to against all Assaults of the Enemies, and Infirmities of the Flesh ; that, by thy gracious assistance, I may at length arrive at endless Bliss. *Amen.*

239.

Before the Sacrament.

O My God ! fill my Soul with all the Graces of thy Holy Spirit, that when I receive the Holy Sacrament, I may not only feast my Body, but refresh my Soul, that it may be to me a sure Pledge of future Glory ; and in token thereof, do thou confer upon us present Graces, the sure means to true Honour, since in the Holy Sacrament thou givest us a sure Title to all that is in any comparable degree precious to thy self, because it is a Token of the highest Favours thou canst possibly bestow upon us. Inable us, O Lord, I beseech thee, to make Heavenly Improvements of it, for Jesus Christ his sake. *Amen.*

O Lord ! I beseech thee to prevent me thy
 Servant with the blessing of Sweetness ,
 that I may obtain Mercy worthily to approach
 to the holy Sacrament with chearfulness and
 comfort ; stir up Devotion in me, and pardon
 me all my sins, and give me grace presently and
 for ever to forsake them, and bestow on me
 the fulness of thy bountiful Comforts, that I
 may taste in Spirit the refreshment of thy
 sweetness that my heart may melt in Love to-
 wards thee, and be thou more and more to
 me the health of my Soul and Body and a re-
 medy against all spiritual sickness, that all my
 Vices may be cured, and all Passions bridled,
 and all Temptations overcome, and greater
 Grace infused into my inward parts, and all
 Vertues increased, and my Faith confirmed,
 and my Hope strengthened, and my Charity, en-
 larged and inflamed, that I may not regard any
 thing so much as thy Glory and the Salvation
 of all Mens Souls, for I desire nothing so much
 as to do thy Will and Pleasure, O my God !
 For although my sight sees thee not, yet my
 Faith firmly believes thee to be present always
 with me ; for if thy Works were to be Compre-
 hended by humane Sense, then they were not
 so wonderful as now they are ; therefore blessed
 and glorified be thy Holy Name for all thy
 Works of Wonder which thou hast so manifestly
 declared to all Mankind, by giving of thy Son
 to Death for their Salvation : Therefore Glory

be to thee for this and all others, thy boundless Mercies towards us, now and for evermore. *Amen, and Amen.*

Before Receiving.

Lord, make me a Partaker of these (most) holy Mysteries ; and prepare me before the Receiving of this blessed Food : Assist and comfort me, and confirm me after I have received it. Lord, renew my Repentance, and confirm my Faith, and perfect my hearty Obedience, by increasing my Knowledge, and fastening my Intention upon thee : By which, I beseech thee to quicken my Devotion, and give me Sorrow for my Sins, and Increase of thy Grace, with Knowledge in thy Mysteries, Faith in thy Promises, Love to thy Members, Thankfulness for the inestimable Favour thou vouchsafest me, in Bidding me to thine own Table. Thanks be to thee for these Mercies, through Jesus Christ our Lord Amen.

242. A Prayer before going to the Lord's Table.

Most gracious Father, thou invitest me, a vile Sinner, unworthy of the least favour, to a Spiritual Banquet, to a Feast of Love : Lord, I am come, upon thy gracious Call, being poor and needy, weary and heavy-laden under the Burthen of my Sins ; I come unto thee, O Lord, for Relief and Rest, help me to approach these Holy Mysteries with Fear and Reverence, deep Humility and ardent Devotion, with a Heart full of Faith and Love, sensible of thy infinite Goodness in sending thy Son

Son to die for me, who of his inexpressible Love has undertaken and accomplished the Work of my Redemption ; make me, I beseech thee, truly sorry for my manifold Sins, and thoroughly resolved against them ; and grant, O Heavenly Father, that hereby my Graces may be strengthened, and my Sins destroyed, that I may serve thee sincerely and acceptably all the days of this my mortal life, and in thy due time, attain thy everlasting Kingdom, through the Merits and Mediation of Jesus Christ my blessed Lord and Saviour. *Amen.*

243. *Another.*

O Blessed Lord ! who hast given the Blood of thy Only Son to be shed for our Sins, and to refresh and restore our weary gasping Souls ; cleanse and sanctifie me, O Lord, that I may now, and at all times, receive the Holy Sacrament with a pure Heart, and not with polluted Lips, to the Eternal Comfort and Refreshment of my Soul. *Amen.*

244. *After Receiving in both Kinds.*

ALL Glory, and Praise, and Adoration be given to thee, O Lord, for all thy Benefits ; especially, for thy Son, for his Life and Death, Resurrection and Ascension, for his Doctrine and for his Example, for the appointment of this Holy Feast, for thy gracious Invitation of poor Sinners to thy Table, and for thy admitting me, the unworthiest of them, to partake of thy Spiritual Dainties ; let me never forget this Love, or cease to remember this,

Dear Lord, but carry the Thoughts of him and it into all my Affairs, that they may regulate and direct all the Actions of my Life to the promoting his Honour, and expressing my acknowledgment of his Goodness, that so at last I may partake of his Glory, and enjoy the full manifestation of his Love, through his Merits and Mediation, in his Heavenly and Everlasting Kingdom. *Amen.*

245. *A Prayer after Receiving.*

O My God ! I refer my self to thy wise Will and Pleasure, begging thee to guide me, as thou seest meet for the good of my Immortal Soul, intreating thee to fill my Soul with a long and lasting sense of thy divinely refining Love, that I may never forfit my new Title to Heaven, which thou hast given me by the Seals of thy Spirit, conferred upon me in the Reception of the Holy Sacrament ; for which, I adore and bless thy Sacred Name now, and I hope, I shall for ever : Oh ! assist me this to do, for thy Mercy and Compassion-sake. *Amen.*

246. *After the Sacrament.*

I Give thee Thanks, O most loving Jesus, who who hast vouchsafed to admit me, a sinful Creature, to the magnificent quickning Feast of thy Sacred Table ; I beseech thee, that my Soul may feel the effectual Fruit of thy Passion for the Remission of my Sins, by the Merits of Christ's Righteousness purchased only by his Passion, and thy Reward of Everlasting Glory ; grant that I may honour and obey thee, that I be separated

ted from this Love by no Allurements whatsoever of my Ghostly Enemy but may serve thee truly; tarry with me, O blessed Jesus, until the Evening of my Age, and when the Night of Death approacheth, I will not let thee go till thou hast blessed me, & yielded to this Petition of my sobbing Soul; O Lord, fulfil her desire, never depart from her: What Blessing shall I give to thee, O my Dear Saviour! Where shall I begin to express my Love and Duty towards thee! which hast said, *Behold I am with you even unto the End.* My Soul desires to be satisfied in the beholding of thy Countenance; even as the Hart thirsteth for the Fountains of Water, so my Soul longeth for thee, O God. Turn thee then, O my Soul, into thy Rest, for the Lord hath done well for thee, he hath shewed thee marvellous great Kindness in the Land of the Living: for this cause also, shall my Flesh rest in Hope. Bless thou the Lord, O my Soul, bless the Lord.

Amen.

247. *Another.*

O Holy and Eternal Jesus! who hast Begotten us by thy Word, Renewed us by thy Spirit, Fed us by thy Sacraments, and by the daily Ministry of thy Word, still go on to build us up to Life Eternal; let thy most Holy Spirit be present with me, and rest upon me in the reading of thy Sacred Word, that I may do it humbly, reverently, without prejudice, with a Mind ready and desirous to Learn and to Obey, that I may be readily furnished and instructed to every good word and work, and may practice all

thy Holy Laws and Commandments, to the Glory of thy Holy Name, O Holy and Eternal Jesus. *Amen.*

248. *Another.*

O Blessed Jesus! who hast this day made me a partaker of thy most precious Body and Blood; thy Mercy hath given it, and my Faith hath received it into my Soul; O let me ever feel the happy Virtue and Effects of it; put thy Fear into my Heart, to keep those Vows and Promises which I have, on this solemn Solemnity, rendered unto thee in my Mind, that I may not sin against thee; enrich me with all those Graces which come from this precious Body and Blood, and after, bring me to thy everlasting Glory. *Amen.*

249. *After the Sacrament.*

Darest Jesus, since thou art pleased to enter into me, O be Jealous of thy House, and the Place where thine Honour dwelleth; suffer no unclean Spirit, or unholy Thought to come near thy Dwelling, lest it defile the Ground where thy Holy Feet have trodden: O teach me so to walk, that I may never disrepute the Honour of my Religion, nor stain the Holy Robe which thou hast put upon my Soul, nor break the holy Vows which I have made, and thou hast sealed, nor loose my Right of Inheritance, my Privilege of being Co-heir with Jesus; into the Hope of which, I am now further entred: but be thou pleased to love me with the Love of a Father and a Brother, a
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Husband and a Lord, and make me to serve thee in the Communion of Saints, in the Receiving the Holy Sacrament, in the practice of all Holy Virtues, in the Imitation of thy Life, and Conformity to thy Sufferings ; that I, having put on the Lord Jesus, may marry his Loves and his Amities, and desire his Glories, and obey his Laws, and be united to his Spirit ; and, in the day of my Lord, I may be found having on the Wedding Garment, and bearing in my Body and Soul the Marks of the Lord Jesus, that I may enter into the Joy of my Lord, and partake of his Glories for ever and ever.
Amen.

250. *Thanksgiving after the Communion.*

GRATIOUS Redeemer, I most heartily thank thee for these Pledges of thy Love and Tokens of thy Favour, and Seals of a General Pardon for all my Sins ; and I vow, by the help of thy strengthening Grace, from henceforth and for ever to abstain from all appearance of Evil, and never willingly to offend thee in Thought, Word, or Deed : How should I sin against thee ! who hast died for me, and washed my Soul in thy Blood, which I have now received, to my unspeakable Comfort. *Amen.*

251. *Another.*

O My God ! affect me with the taste of this Heavenly Food, and continue the relish of it in the Mouth of my Soul, and make me for ever hereafter hate the World's Delicacies, the Flesh's Baits, and the Devil's Morsels, together
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with all the Forbidden Fruit of all Sin. *Amen.*

252. *Another.*

Welcome, Blessed and Heavenly Guest,
my dearest Lord and bountiful Saviour,
I bow the Knee of my Heart unto thee, I put
my Hands under thy Sacred Feet, pierced with
Nails for me, I lay open before thee the
Secrets of my Heart ; Oh ! enter High Lord of
Heaven and Earth, take Possession of all my
Inner Rooms, command and rule all the Facul-
ties of my Soul and Members of my Body,
especially, the hidden Man of my Heart ; live
and dwell with me here below by Faith, till I
come to dwell with thee for ever. *Amen.*

253.

Glory be to thee, O Heavenly Father, for
my Being and Preservation, Strength and
Health, Understanding and Memory, Friends
and Benefactors, and for all my Abilities of
Mind and Body ; I adore thee, blessed Jesus,
and praise thee for thine Immaculate Sanctity,
for all thy holy Precepts and Counsels, for thy
divine Example, for thy Miracles and myste-
rious Revelations of thy Father's Will, for the
Institution of the Holy Sacraments, and all other
Blessings of thy Prophetical Office : Glory be
to thee, O blessed Spirit, Glory be to thee for
all the marvellous Gifts and Graces thou didst
bestow on the Apostles, to fit them to convert
the World, and for inspiring the Sacred
Penmen of the Holy Scriptures. *Amen.*

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I Adore

254.

I Adore and magnifie thy Holy Name, O most Blessed Jesus, for thy Triumph over Death, Hell, Sin, and the Grave, for thy opening the Kingdom of Heaven to all Believers, for thy glorious Resurrection and Ascension, for thy Government over all the Creatures, for the Advancement of thy holy Kingdom, for the continual resisting and defeating the Intendments of thy Enemies against thy Church by the strength of thine Arm, by the mightiness of thy Power, by the glories of thy Wisdom, for these blessed Promises thou hast made, and conformest to thy Church, of sending the Holy Ghost, of giving her perpetuity of Being, in defiance of all the Gates and Powers of Hell and Darkness, and blessing her with continual Assistance, and all other Glories of thy Regal Office and Power. *Amen.*

255.

GLory be to thee for instilling holy Thoughts into my Soul, for all the Ghostly Strength and Support, Comfort and Illumination we receive from thee, for all thy preventing, and restraining, and sanctifying Grace: Glory be to thee, blessed Spirit; let me never more, by my Sins, grieve thee, who art the Author of Life and Joy to me. Praise the Lord, O my Soul, and all that is within me, praise his Holy Name.

Amen.

256.

O Most Holy Spirit, Love of the Father, Fountain of Grace, Spring of all Spiritual

ual Blessings, I adore and praise thy Divine Excellency, which are essential to thy glorious Self in the Unity of the mysterious Trinity, which thou communicatest to the help of all faithful People, and to me thy unworthy Servant, in the Unity of the Catholick Church. *Amen.*

257.

PRaise the Lord, O my Soul, and all that is within me, praise his Holy Name ; Blessing, and Honour, and Thanksgiving, and Praise, more than I can utter, more than I can conceive, be unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, be given by all Angels, all Men, and all Creatures, for ever and ever. *Amen.* 258.

IBless thy Name for those holy Promises and Threatnings, those Judgments and Mercies, those holy Precepts and Admonitions which thou hast Registered in Scriptures, and in the Records and Monuments of the Church ; for all those Graces, Helps, and Comforts whereby thou promotest me in Piety, and in the ways of true Religion, for Baptismal and Penitential Grace, for the Opportunities and sweet Refreshings of the Sacrament of the Eucharist, for all the Advantages thou hast given me of good Society, Tutors, and Governours, for the Tears thou hast produced in me as Delectories and Impediments of Sin ; for all my hopes of Pardon, and expectation of thy Promises made by our Lord Jesus Christ, to encourage me in the Paths of Life and Sanctity ; for all the holy
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Sermons, spiritual Books and Lessons ; for all the good Prayers and Meditations ; for those blessed Waitings and Knockings at the Door of my Heart, patiently tarrying for, and lovingly inviting me to Repentance without ceasing, admonishing and reprovng me with the check of a tender Conscience, with exterior and interior Motions, and for whatsoever other Means and Incentives of Holiness thou hast assisted me withal ; for which I magnifie, praise, and adore Thee and thy Goodness ; all Nations whom thou hast made and sanctified, shall come and worship thee, O Lord, and shall glorifie thy Holy Name, for thou art Great, and dost wondrous Things ; thou art God alone, and great is thy Mercy, thou hast delivered my Soul from the neithermost Hell, therefore shall every good Man sing Praises to thee without ceasing, O my God, I will give thanks unto thee for ever; with Cherubims and Seraphims, and all the Companies of the Heavenly Host, saying, *Holy, Holy, Holy Lord God of Sabaoth, Holy is our God, Holy is the Immortal, Holy is the Almighty, the Father, the Son, and the Holy Ghost : To whom be all Honour, and Glory, and Dominion, and Power ascribed to thee by all Spirits, and all Men, and all Creatures, now and for evermore. Amen.*

259.

O Lord ! let me never dishonour thee by any thing that my Hand shall act, or my Tongue shall speak, or my Heart shall think, but do thou inable me in all Things to live to the

the height of that Perfection thou requirest of me ; let thy Holy Spirit come into my Heart, and take Possession of it, and for ever dwell there, and let no unclean Thoughts ever come near thy Dwelling, but fill me full of good Desires, and let those Desires break out into good Actions, to the Glory of thy Holy Name, and to the good of my own Soul, and to the Benefit of my Neighbour, through Jesus Christ : To whom, with thee, and the blessed Spirit, be all Honour and Glory given by all Angels, all Saints, all Men, and all Creatures, World without End.
Amen. 260. *Another.*

I Give Thanks unto thee, Almighty and Eternal God, that thou hast not rejected me from thy holy Table, but hast refreshed my Soul with the Salutary Reflection of the Body and Blood of thy Son Jesus Christ : Lord, if I had lived Innocently, and kept all thy Commandments, I could have had no proportion of Merit to so transcendant a Mercy ; but since I have lived in all manner of Sin, and multiplied Provocations against thy Divine Majesty, thy Mercy is so glorious and infinite, that I am amazed at the consideration of its Immensity. Go on, O my Dear God, to finish so blessed a Redemption in me ; and now that thou hast begun to celebrate a Marriage and holy Union betwixt thy Self and my Soul, let me never throw off the Wedding Garment, or stain it with Pollutions of deadly Sin, nor seek after other Lovers, but let me for ever and ever be
 united

united to thy Spirit, being transformed unto unto thy Will in this Life, to the likeness of thy Glories in the Life to come, who livest and reignest ever One God, World without End.

Amen.

261. *After the Sacrament.*

O Just and Dear God ! who out of the unmeasurable Abysses of Wisdom and Mercy, hast Redeemed us, and offered Life and Grace, and Salvation to us, by the real Exhibition of thy Son, in the Sacrifice of his Death upon the Cross, and by Commemoration of his bitter Agonies in the Holy Sacrament, grant that this great and venerable Sacrifice which we now commemorate Sacramentally, may procure of thee, for the whole Church, Mercy and great Assistance in all Tryals, Deliverance from all Heresies, Schismes, Sacrilege, and Persecutions ; to all sick People, Health and Salvation ; Redemption for Captives, and a competency of Living to the Indigent, Comfort to the Afflicted, Relief to the Oppressed, Repentance to all Sinners, Softness of Spirit, and a Tender Conscience to the Obstinate, Conversion of the *Jews*, and Remedy to all that are in (any) Adversity. And grant to us, O Lord, that this Blessed Sacrament and Sacrifice of Commemoration, in virtue of that dreadful and proper Sacrifice upon the Cross, may obtain for me, and for us all that have Communicated (this day, or at any time before) Pardon and Peace ; and that we may derive from thee, by this, Ministry Grace to expel all our Sins, to mortifie
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all our Lusts, to produce in us Humility and Chastity, and Obedience, and may become our Defence against the Violence and Invasions of our Ghostly Enemies ; and give us this Grace and Favour, that we may not die in the Guilt and Commission of a Sin without Repentance, nor without Receiving the Blessed Sacrament ; but that we may so live and die, that we may at last rest in thy Bosom, and be imbraced with the Comprehension of thy Eternal Charity, who Livest and Reignest ever One God, World without End. *Amen.* 262.

A Prayer for the Graces of Faith, Hope, and Charity ; that we may not be ruin'd by Hypocrisy nor Apostacy.

‘ **O** Lord God of Infinite Excellency and Mercy, who hast sent thy (Holy) Son into the
 ‘ World to Redeem us from an intollerable Misery, and to teach us a Holy Religion, and to
 ‘ forgive us an infinite Debt : give me thy Holy Spirit, that my Understanding may know
 ‘ thee, and all my Faculties may be so resigned
 ‘ to thy Discipline and Doctrine, that I may be
 ‘ so prepared in Mind and Will, to die for the
 ‘ Testimony of Jesus, and to suffer any Affliction
 ‘ or Calamity rather than offend thee, that
 ‘ nothing may hinder me from my Duty,
 ‘ or tempt me to Shame, or Sin, or Apostacy ; and let my Faith be the Parent of a
 ‘ good Life ; a strong Shield to refresh me, and
 ‘ to repel the fiery Darts of the Devil, and be
 ‘ to me the Author of a holy Hope, of modest
 ‘ Desires, of Confidence in God, and of a never
 ‘ fail-

'failing Love to thee, Oh ! my God, and to all
 'the World ; that I may never have my Por-
 'tion with Unbelievers nor uncharitable and
 'desperate Persons, but may be supported by
 'the strength of Faith in all Temptations, and
 'may be refreshed with the Comforts of a holy
 'Hope in all my Sorrows, and may bear the
 'Burthen of the Lord, and the Infirmities of my
 'Neighbour by the support of thy Grace ;
 'that the Yoke of Jesus may become easie to
 'me, and my Love may do all the Miracles of
 'Grace, till from Grace it swells to Glory,
 'from Earth to Heaven, from Duty to Reward,
 'from the Imperfections of a beginning and
 'little growing of Love, it may arrive to the
 'consummation of an Eternal and never-ceasing
 'Charity, through Jesus Christ, the Son of thy
 'Love, the Anchor of our Hope, and the Au-
 'thor and Finisher of our Faith : To whom,
 'with thee, O Lord God, Father of Heaven
 'and Earth, and to the Holy Spirit, be all
 'Glory, and Love, and Obedience, and Domi-
 'nion now and for ever. *Amen.*

263. *Thanksgiving for the Departure of
 Friends Deceased.*

'L Ord, receive my Praises for those whom
 'thou hast had my Prayers, O thou that
 'hast been mercifully pleased to take them
 'from their Sins and Woes, and received them
 'to thy Joys and Bliss ; even so Lord, preci-
 'ous in thy sight is the death of thy Servants,
 'and precious in the sight of thy Saints : Thy
 'Good-

' Goodness be for ever, O God ; and let all
 ' thy Saints and Servants, which now live, and
 ' fear thee, find thee a God of Comfort and Mer-
 ' cy in their Extremity ; so be it to me, the
 ' unworthiest of all thine, in my last Hour
 ' and Agony, for his sake who is our only
 ' Hope, and Help, and Shield of our Salva-
 ' tion both in Life and Death, Jesus Christ our
 ' Lord. *Amen.*

264. *A Concluding Prayer.*

' **B**Ehold, Lord, I have prayed for thy Grace
 ' and Peace, with Health and Protection
 ' for my Friends, the Kingdom, and (this) thy
 ' Church ; grant, good God, all the Requests
 ' I have prayed of thee, or what more I should
 ' have prayed from thee, and what any else
 ' have prayed with me, for Jesus Christ's sake ;
 ' in whose Name I have presented, with whose
 ' words I desire to perfume and perfect my
 ' Prayers ; beseeching thee, that thy Spirit may
 ' breath in those words in which I know I pray
 ' both what, and as I ought ; and therefore de-
 ' voutly and heartily say, *Our Father which*
 ' *art in Heaven, &c.*

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F I N I S.

Margaret Lea
A gift 1723
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